

The Catholic School Journal

A Monthly Magazine of Educational Topics and School Methods

For the Grades, High School and College.

28th Year of Publication.



TYPE OF MODERN PAROCHIAL SCHOOL BEING ERECTED IN THE LARGER CITIES

While many secular colleges and virtually all other denominational schools have turned their attention and efforts to the restriction of enrollments, Catholic institutions of higher learning are meeting the great increase in high school and college attendance by immediate and general expansion of facilities to accommodate all who are prepared to seek admission.

A number of large and very artistic parochial school buildings are now in process of construction in different cities of the United States. Notable among these are: the Christian Brothers \$3,000,000 group of buildings underway at Moraga, Calif.; the \$400,000 Catholic high school, first unit of a \$1,500,000 building plan for the College of Notre Dame at Belmont, Calif.; St. Patrick's Academy \$1,500,000 group of buildings in quadrangle form at Des Plaines, Ill.; St. Michael's \$600,000 Central high school, Chicago, Ill.; St. Ignatius high school, San Francisco, costing \$400,000.

Above we present a picture of the handsome Providence Catholic high school at Chicago, Ill., which the Sisters of Providence at St. Mary of the Woods, Ind., are erecting at a cost of \$1,000,000, and which will accommodate 1,600 girls. It is of precast construction, built of gray face brick on all sides and finished with Bedford limestone. Equipped with heavy section steel centering, such. There are first, one large room, biology, laboratory and growing rooms; physics, and chemistry laboratories; sewing room; domestic science dept.; art room; typewriting and bookkeeping rooms; gymnasium; seven large music studios and practice rooms; a large cafeteria with latest equipment; and on the second floor the large library providing 6,500 volumes. A large auditorium will seat 1,200 with a stage having an alcove with accordion doors, beyond which will be an altar, so that retreats may be held in the auditorium.

Mannerisms and Failure

Milton's Homage to Music

Preservation of Christian Ideals and Principles in Education

Right Habits of Study: When, How and by Whom to be Developed?

How Can the Reasoning Power of Children be Better Developed?

IN THIS ISSUE:

BENZIGER BROTHERS

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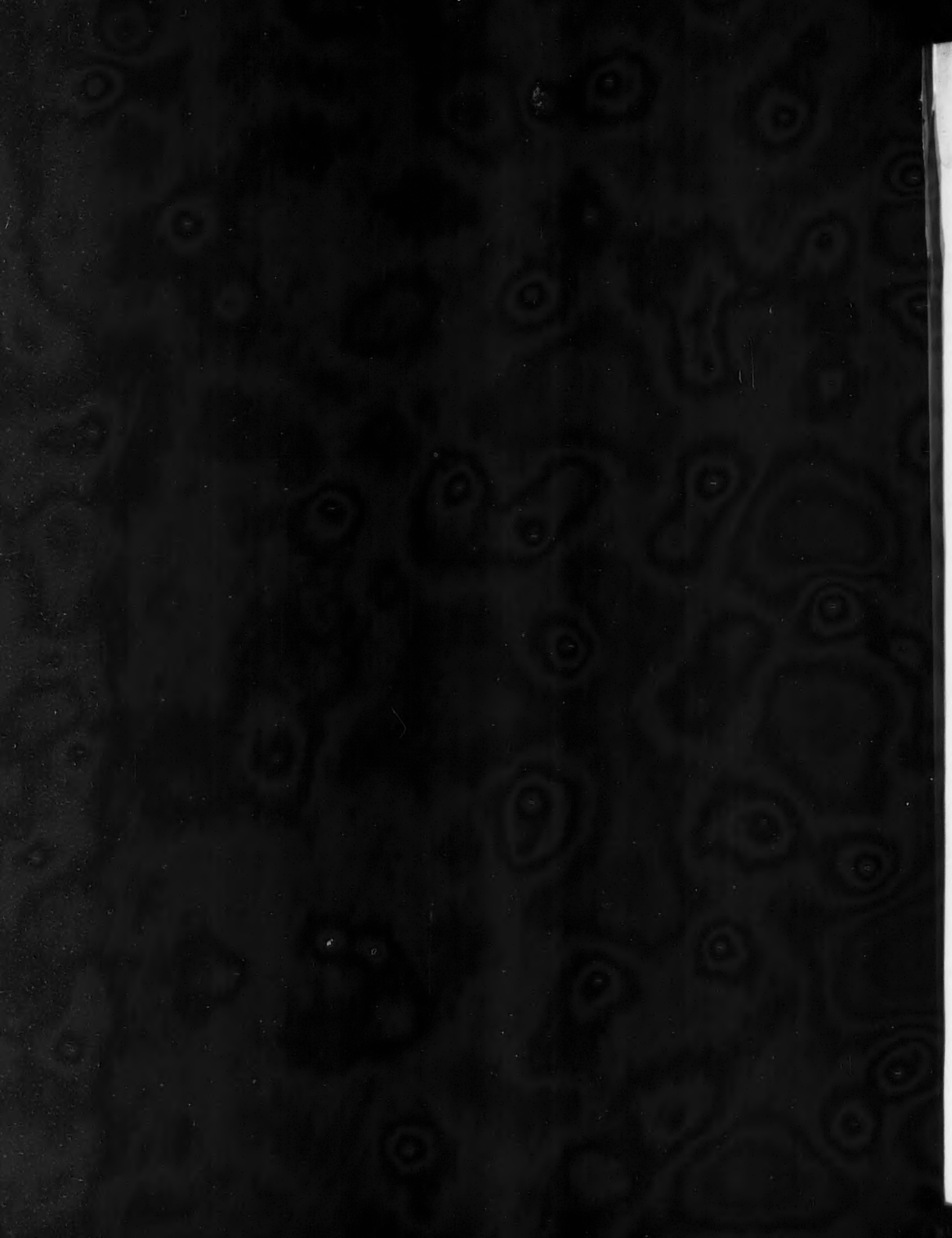
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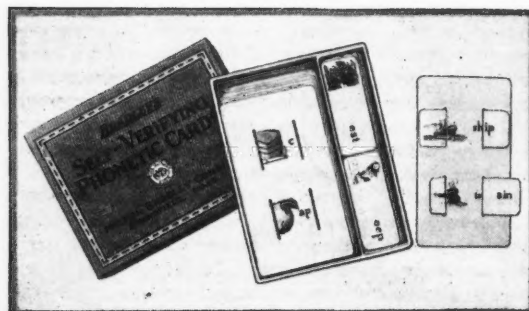
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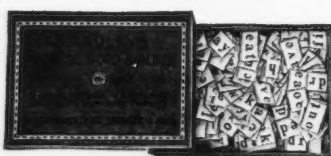
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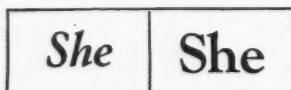
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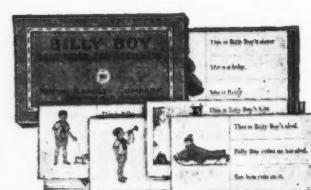
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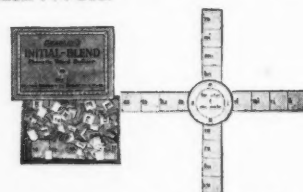
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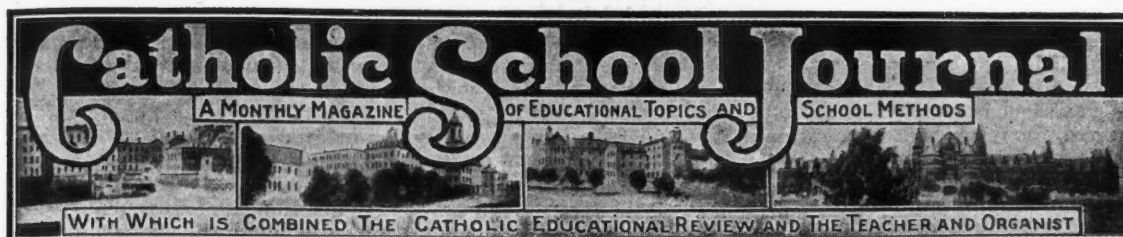
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Vol. XXVIII, No. 4

MILWAUKEE, WIS., SEPTEMBER, 1928

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Current Educational Notes.

By "Leslie Stanton," (A Religious Teacher)

AMERICAN EDUCATIONAL PROSPERITY.—What is the total number of students enrolled in the colleges of the United States at the beginning of the new school year? Statistics on the subject are not yet at hand, but it is a safe assumption that the number is larger than that of a year ago, for its tendency is upward, and for some time past has averaged an increase of 50,000 per year, though this year it is not expected to reach quite that amount.

Figures recently compiled by the United States Department of the Interior showed the number of students in American colleges to be 850,000, which is six times as great as the number who attended college in this country thirty years ago, and is larger than the number of college students in all the other countries of the world.

The number of preparatory schools in the United States has undergone a diminution of late, but the number of high schools has enormously increased. Last year the attendance at American high schools reached a total of 4,132,000. It was only 357,000 thirty years ago. The average quality of the high schools has greatly improved, and this is the reason officially assigned for the falling off in the number of the preparatory schools.

The number of students in institutions of high school rank is estimated at 4,700,000 for the United States and 5,700,000 for all the world beside. One reason why the number of college students is greater proportionally in the United States than in other countries is assumed to be the greater diffusion of material prosperity here than in any other country in the world.

UNIFORMITY IN PLACE-NAMES.—Students of geography are likely to agree on the proposition that it would be a fine thing if all the world could be brought into agreement on the spelling of geographical names.

Wang-ho is the name of a Chinese river which many Americans and Englishmen would not recognize by that title, having been taught to call it the Ho-ang-ho. All the world, to speak broadly, knows the capital of Austria as Vienna—all the world, that is, except the people of Austria and Germany, who, with the inhabitants of that beautiful city, unite in calling it Wien. The Italian Livorno is Livourne in French and Liorna in Spanish, while in English it is Leghorn. Lisboa, the pride of the Portuguese, is Lissabon to the Germans, and to people of the English-speaking races it is Lisbon. Such differences are only a few of the many which exist, and all of them make for confusion. Some of these

days the confusion will be done away with by an international agreement among scholars. Till that time comes it will take more than a modicum of scholarship to obtain quick and satisfying results from inspection of the international map.

The International Geographical Congress, which meets every four years, and which held its latest gathering in London last July, has been at work on the making of an international map of the world since 1909, in association with a British government commission. The map is on a scale of 1-1,000,000ths which is equivalent to sixteen miles to the inch, and is composed of sheets of which so far 1,900 have been engraved and printed and 220 have been offered for sale.

Uniformity in the spelling of place-names was one of the subjects discussed at the London meeting. Other subjects discussed were introduced by the reading of papers written by learned authorities and dealing with various problems, mathematical, physical, biological, human, historical and regional, having general reference to the science of geography.

FILMING FOR THE FUTURE.—The Chicago Academy of Science asks aid from private individuals as well as from State and federal authorities in an undertaking to preserve for posterity by means of photography pictorial memorials of the fauna and flora which are threatened with extinction as a consequence of the rapidity with which the human race is subjecting the earth to the conditions of modern civilization.

There was a time when the bison ranged over all the region east of the Mississippi. Now the bison would be unrepresented by living specimens, but for a stray herd or two in the British possessions of the far Northwest and scattered groups maintained in captivity at places here and there throughout the United States. Large wild animals insusceptible of domestication are likely soon to become unknown, by reason of the activity of hunters of big game who carry the deadly weapons of the Twentieth century, and who are overrunning the jungles of Asia, Africa and South America in pursuit of beasts whose stuffed skins are in demand for museums. Birds of many species that once were numerous have become scarce. The wild pigeon, a nuisance to agriculturists within the memory of Americans still living, has entirely disappeared. So, it is said, have the great auk and the Esquimau curlew. Certain of the wildflowers that de-

lighted American pioneers are now extremely difficult to find.

The enterprise in which the Chicago institution has embarked is worthy of assistance and encouragement, for the benefit of natural history students in the not very distant future.

LIBRARIES HELP PUBLISHERS.—The average individual, if he considered the subject at all, would be likely to suppose that increase in the number of public libraries would diminish the sale of books, on the theory that the number of readers is stationary and that a large proportion of the people able to obtain a book from a public library will always do so, reducing the number of possible purchasers of the book, and thereby injuring the business of the publisher.

This assumption, however, would, it seems, be opposite from the fact. Bookselling News, issued by the National Association of Book Publishers, discusses the subject in a recent issue, and here is what that authority declares:

"The work of the librarians of the country has had a vital influence on the widening of the book market, for thousands of people have acquired enthusiasm for reading, and with this enthusiasm the habit of having books in their homes and gradually building up personal libraries, as a result of the librarians' telling of their own book discoveries and adventures. In this way the libraries have played a big part in the prosperity of the book business in recent years."

Another article in the same publication observes that the emphasis on reading for recreation, and the stimulation of desire to possess books resulting from the remarks of librarians and school teachers, is having the effect of recruiting bookshop customers from the members of the younger generation.

Assuming that the books which are purchased are good books, this is a reassuring state of affairs. A good book is a wise investment. When a book has been read its use is not at an end. The owner can keep it for reference in the future and can lend it to relatives and friends.

Undoubtedly conditions in the publishing trade have undergone changes of a momentous character since a generation ago, and not all of these changes have inured to the benefit of publishers. Considering the beneficent influence of good books on human character, it is in the interest of society that publishers of good books shall prosper.

TRAINING THE MEMORY.—A great deal is said about new principles in education. Still, however, there are those whose recollection extends beyond yesterday, and who wonder whether really new principles are as numerous as is seemingly assumed, and who persist in harboring a suspicion that what happens in this world of change is that educators, instead of discovering principles which are absolutely new, engage from time to time in laying emphasis on different things—now on this one, now on that—each particular feature of the art of instruction thus brought forward in its turn being far from new in fact, and very likely to have been familiar in the days of Plato and Aristotle.

Training pupils to think is the particular elementary in education upon which emphasis is laid at the present time. It embodies no new principle, but is none the less important on that account. Yet it

is not the only thing which is important. The memory is of consequence as well as the judgment, for it is with the aid of the memory that the judgment operates. Teachers do well in aiming to develop capacity for judgment on the part of young people under their charge, but the entire neglect of memory-strengthening exercises would menace success in attaining the objects of their aim.

A valuable incidental of the old style of school examinations was that pupils preparing for them were much given to reviewing. Knowledge is essential to judgment. One way to acquire knowledge is to "learn by heart." The utility of this old-fashioned discipline should be neither over-emphasized nor completely ignored.

While the man with the best memory is not invariably the ablest, it must be conceded that great scholars and thinkers nearly always are individuals with quick and retentive memories. The memory is the treasury of the mind. Of course it is useful to be able to know where to seek for the information one does not possess, but how much better, for practical purposes, to have the information one requires for a decision lodged in the memory, and at instant command. Stores of knowledge thus instantly available are essential to the highest degree of success in all professional scientific and literary pursuits.

DIALECTICAL IDIOSYNCRACIES.—Columbia University, which has a student body of fourteen thousand young men and women, gathered from every section of the United States, is ideally equipped, it would seem, for accumulating data on dialectical idiosyncracies. It has proceeded to do so with the aid of the phonograph.

The chief object held in view, it is announced, is to make a collection of phonographic records for the purpose of keeping in memory the pure dialects as an aid to teaching the devious evolution of American speech. Perhaps, in addition to this, they may be put to a corrective use. "Hearing one's own voice as others hear it," observes the New York Times, "would be the most wholesome lesson in beginning speech improvement that most persons could have."

"The Times is hopeful that as a result of radio we are likely to lose our dialectic speech. Undoubtedly there is a tendency on the part of the public to adopt the usage which is deemed most correct. That is why pronunciation always has been affected by the pulpit, the lecture platform and the stage. That the influence of the radio will prove a powerful factor in hastening the breakdown of localisms in speech and making for uniformity of pronunciation throughout the country is by no means an eccentric idea.

MUSEUMS OF CITY HISTORY.—Two million dollars has been subscribed to form the nucleus of a fund to establish a museum illustrating the history of the city of New York. The municipality has given a site for the museum, which will be conducted by a private corporation, with public financial assistance.

There will be mimic representations of the city at different periods during its career of three hundred years, and numerous special departments ar-

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Preservation of Christian Ideals and Principles in Education

By Sister M. Genevieve, O.S.D.

OUTLINE

- I. Christian Principles and Ideals.
 1. (a) Definition
 - (b) Concrete example
 2. How injured.
- II. Exponent of Ideals and Principles.
 1. Catholic Church
 2. Permanence.
 - (a) Examples.
- III. Causes of Suffering in
 1. The World
 2. Education
 - (a) Curricula
 - (b) Staff
- IV. Endurance
 - (a) Not out of date
 - (b) Criticisms
- V. Necessity of preservation of Christian Ideals.
- VI. Conclusion.

Preservation of Christian Ideals and Principles in Education

Preservation may be considered as the art or process of keeping from injury or decay. We preserve when we guard or defend, when we protect or save, when we uphold, sustain or keep intact. The joyful mother preserves her newly born child from injury, she guards it from danger and death, she protects it on every occasion, she would die to save it from harm. Our relation to Christian ideals and principles is not quite the same as the relation of mother to offspring, since we are not the author of them; they have been bequeathed to us as a precious heritage by the Divine Author, yet our affection and solicitude for their preservation and perpetuation should be no less strong.

Christian principles and ideals may be injured from without and they may decay from within. The now famous Oregon case and the efforts made to justify an obnoxious law in the eyes of the Supreme Court of the United States were a striking instance of danger from without. Passing over the danger and severe injury to Christian ideals and principles from the press, the stage, modern fashions and so forth, violence has been suffered through many of the text books and works of reference employed in education, particularly in literature, in history, in sociology, and in the various branches of philosophy and natural science. The professor in the chair of learning and wisdom frequently treats Christian ideals and principles rudely and dashes them to the ground, an operation that should be viewed with no more serenity than when a bandit tears a lovely child, the hope of the world, from a mother's arms and dashes it to the ground.

In the more or less urgent necessity under which Catholic institutions find themselves imitating or duplicating courses of study offered in secular schools, there is some danger of letting Christian ideals and principles decay from within. If our eyes become focused on material standards and the machinery for maintaining these standards, it is

possible that our Christian ideals and principles may suffer detriment.

An ideal is something held up before the mind; it is a sort of beacon light, a spiritual or sensuous image standing forth in beauty and truth; hence it is good. It excites our appetitive faculty, we follow after it, we try to realize it, to make it our own. Long ago it was said: "Tell me who your companions are and I will tell you what you are." It may be as well said: "Tell me what your ideals are and I will tell you what you are." Destroy the true and beautiful ideals standing forth beckoning and encouraging you onward, illuminating your path and directing your steps, and you will wander aimlessly through dark forests or desert wastes or over uncharted seas. Take away the Christian ideals that built up our modern civilization, and discontent, bewilderment, confusion and despair must result. To quicken your pace, to rush madly on, is only to hasten your eventual destruction.

A principle is the beginning of something; it is the mainspring of human action, of intelligent effort. Principles are a directing influence on life and behaviour. Right principles are a sound foundation on which to rear the superstructure of education, of religion, of science. At the same time they are a directing and guiding influence; they are the eye of the architect, the essence of the specifications. False principles, or no principles at all, lead to confusion, chaos, unrest, discontent, anarchy, and the superstructure erected on them will no more reach a perfect consummation than did the Tower of Babel. Christian ideals and principles draw their imagery and inspiration, their source and origin from Christ, the Son of God, the Author of nature. They must redound to the greater glory of God and the more lasting good of mankind. The teacher or the school that rejects these ideals or principles can further the cause neither of science nor of truth, (since science and truth are one), nor can they show the way of true progress, of right freedom, of permanent happiness.

The Catholic Church, the great exponent of Christian ideals and principles, has come in for a great share of abuse during the ages and down to the present time. Prejudiced and ill-informed writers have written up certain incidents of history, for instance, to the discredit of the Catholic Church. These have been handed down through the centuries with a view of putting the Church, and her divine mission in an unfavorable light.

Permanence amid change seems to be the law of the universe, at least there is stability continuing through long cycles of time. The fundamental, the necessary things persevere, while many of the minor things change. Century after century the earth continues in its orbit around the sun; the rotation of the earth on its axis is also constant. Nevertheless, on the earth we have many atmospheric changes. Thus there is much variety amid certain permanent features. In like manner in the human mind or soul and in the education best adapted to

it, there are certain fundamentals that do not, that should not change. While we should be keenly alive to the new ideas and processes, changes of objective, of content and of method in education, we should test the new by means of the tried and true.

The world has suffered greatly because of its failure to appreciate and to follow after Christian ideals. Education has suffered greatly and is suffering greatly at the present day because of its scant respect for such. Abandonment of that which is best in education has played a part in the present condition of society.

Christian ideals and principles have stood the test of time. There is none better, of this we should be assured. That many of the ideals and principles put forth in educational institutions from time to time and frequently followed for a while, at least, lead to grave errors and destruction there can be no doubt. We should not be misled into thinking that the ideals of the Christian schools are out of date. They are no more out of date than the rock of Gibraltar is out of date.

At the present day we behold great unrest and dissatisfaction in many lines of human endeavor. Certainly education has not escaped criticism. Many thinking persons are dissatisfied with the results now being achieved. Is not at least part of the failure due to the abandonment of fundamentals? The new thought is supposed to be better than the old, the new method of teaching, the latest textbook on a subject, is supposed to be better than that going before.

Why preserve Christian ideals? Because they are the best the world has ever known. Because they lead to peace and happiness. Because they embody the true psychology and philosophy of life, being propounded by Him who knew what was in man and who loved and still loves man with an eternal love. Because they include the right sociology, insisting on true brotherhood and mutual aid. Our schools and colleges should strive above all to maintain the purity and strength of Christian ideals and principles in order to turn out students, young men and young women, who will form "a people acceptable, a pursuer of good works," a people living according to all justice and therefore acceptable to God; and because of loyalty and devotion to it, a people acceptable to the State. Genuine patriotism, draws its highest inspiration and its greatest strength from religious principles. This has been proven time and again in critical periods, for instance, in time of war.

It is better to be good than to be learned, though many schools have apparently lost sight of the need of virtue in the mad quest for knowledge.

MILTON'S HOMAGE TO MUSIC.

By Rev. F. Jos. Kelly, Ph.D.

LIKE a brilliant after sunset glow, the genius of Milton lit up the departing splendors of the Elizabethan Age. He was "the heir of a poetical age, holding his place between the epoch of unbiased dreamland and the epoch of practical action; like his own Adam, who entering a hostile earth, heard behind him in the closed Eden the dying strains of heaven." And surely he brought the echoes of the heavenly strains with him, reflected not only in the grand metrical music of his verse, but in his frequent and beautiful musical allusions.

His father, John Milton, had been an excellent musician. With such a musical influence behind him, Milton

was saved from rushing into that fanaticism against any form of music but psalm singing. His Janus-like aspect, with one face, his artistic one, turned toward paganism, and one face, his moral one, turned toward Christianity, is illustrated as anywhere in his musical allusions. The harps and cymbals of the Hebrews, the various modes of the Greeks, their lyres and the organs of his own day, all contribute to the general musical atmosphere of his poetry.

In "Paradise Regained", Satan has an argument with the Savior as to the respective merits of Greek and Hebrew music. When Satan is tempting Him with the gift of all knowledge, he says of Greece:

"There thou shalt learn and hear the secret power
Of harmony in tones and numbers hit
By voice or hand, various measured verse,
Aeolian charms and Dorian lyric odes."

But he is thus answered:

"If I would delight my private hours
With music or with poem, where so soon
As in our native language can I find
That solace? All our law and story strewed
With hymns, our psalms with artful terms inscribed,
Our Hebrew songs and harps in Babylon
That pleased so well our victor's ear declare
That rather Greece from us these arts derived,
Ill imitated while they loudest sing
The voices of their deities and their own
In fable, hymn or song."

With admirable consistency, Milton never represents the good angels singing or playing any of the Greek modes. When marching to battle, they move to the sound of instrumental harmony, but the fallen angels proceed

"In perfect phalanx to the Dorian mode
Of flutes and soft recorders; such as raised
To height of noblest temper, heroes old."

The Sabbath Day music of the adoring angels in heaven is thus described in Book VII of "Paradise Lost":

"the harp
Had work and rested not, the solemn pipe,
And dulcimer, all organs of sweet stop,
All sounds on fret by string or golden wire,
Tempered soft tunings intermixed with voice,
Choral or unison."

The angels of Adam's day, according to Milton, had evidently reached a high state of musical culture. They were not under the necessity of waiting until the harp and the organ were invented by Jubal, and with angelic prevision, were able to compose their music in the tempered scale, a knowledge of which, man was only painfully to attain unto, through the centuries.

Milton had an inborn interest in and love for music, and that love formed the most conspicuous thread in his literary fabric. It was this that gave to English blank verse the grandeur and compass of organ music. Music even affected the poet's choice of words, and the particular form of the word, and even his pronunciation. His frequent use of inversions, his fondness for alliteration, and the form of many of the compound epithets that he coined so freely, are all to be explained by this deep-rooted devotion to music. Milton's poetry is almost all of a serious nature, and in "Paradise Lost" and "Paradise Regained" we hear about "celestial concerts," "Immortal harps of golden wires," and "angel trumpets." As the greatest of English poets, and as one trained in graceful accomplishments, Milton's references to music are well worthy of study. He was especially fond of referring to vocal music, "angelic quires" singing heavenly anthems, or the first pair joining

"their vocal worship to the quire
Of creatures wanting voice."

In "Paradise Lost" the story of Creation introduced similar adjuncts to the marvelous work:

"Thus was the first day even and morn;
Nor passed uncelebrated nor unsung
By the celestial quires, when orient light
Exhaling first from darkness they beheld,
Birthday of Heaven and Earth. With joy and shout
The hollow universal orb they filled,
And touched their golden harps, with hymning praised
God and His works; Creator Him they sung,
Both when first evening was, and when first morn."

Adam and Eve in Paradise before the fall employ music in their morning devotions:

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Right Habits of Study: When, How and By Whom to Be Developed?

By Rev. Richard J. Quinlan, A.M., S.T.L.

Part I. The Moral, Psychological and Intellectual Aspects to be considered in the Formation of Right Habits of Study.

THE Catholic School is dedicated to the task of developing certain definite and permanent moral, intellectual and physical habits in the lives of children. Among these must be included right habits of study. Unless the Catholic school succeeds in teaching children how to study, it fails in one of its essential objectives.

To have acquired the ability to study means that one has learned how to study. Mastery of this power enables one "to direct his mental energies effectively in carrying through to successful completion some reasonable undertaking or assignment." The process may require memorizing, drill and the mastery of mechanical devices. It may involve searching out needed information and putting it into usable form. Finally it may consist in concentrating thought upon the solution of problems, either the direct practical problems incidental to some project or the more academic ones arising from history, geography, mathematics or science. In any case it is the mental process of assimilating knowledge. As such it is a vital process and hence the mental attitude must be alert, aggressive and purposive. In the last analysis the ability to study implies the personal power of effective, independent, mental self-direction.

The practical difference between real studying and its opposite may be illustrated by the ways in which pupils use a text book. One pupil will indiscriminantly memorize certain sections of the textbook. He will waste a great deal of time in the mechanical and inattentive reading of assigned parts of the book. He gives little consideration to important and unimportant material. Such a pupil has not mastered one of the functions of right study, namely the efficient use of the textbook. Another pupil will make intelligent use of the text-book. He will regard it as a means to an end. He will distinguish between important and unimportant material. He will try to find out the author's purpose in writing the book or the leading thought in a particular chapter of the book. He will test, check and judge the information in the text-book by his own experience and reason. In a word he will be the master and not the slave of the text-book.

Ability and power to study are possible of attainment in the ordinary classroom. In fact we know that there are pupils in every school who manifest independence, skill and persistence in searching out information and mastering difficulties in some special field of knowledge in which they have an absorbing interest. The work of the school, and this means primarily the duty of the teacher, is to multiply the number of such pupils and to make every subject appeal vitally to the mental interests of pupils.

Fundamental to training children to study is the formation of right habits of study. Habit formation in children is greatly influenced by the

teaching they receive. Good habits are the products of efficient teaching. Evil habits are the products of inefficient teaching. Right habits of study in children imply a real desire to learn along with the power to think clearly, accurately and perseveringly. Only in school can such habits usually be developed.

The formation of right habits of study involves the careful and intelligent training of both the mind and the will. Ability to study requires mental exertion and mental exertion always demands the exercise of will power. It is an educational truism to say that "what a pupil gets out of his education depends largely on what he puts into it." Feebleness of intellect is usually equivalent to feebleness of will power. There is lacking the driving force of a strong, determined will. The "will to study" is the all important consideration in the process of forming right habits of study.

Educational psychology teaches the fact that right habits of study can be formed only by repeated personal mental effort on the part of the individual pupil. Real education is self-education. Hence the function of the teacher is to imbue her pupils with a real desire to study. Once this has been done, her work of forming right habits of study in her pupils is more than half accomplished.

The starting point in the formation of right habits of study is the individual child's will to study. How can the teacher induce any individual pupil to want to study? Appealing motives must be presented to the pupil which will overcome mental inertia, secure concentration and change the process of study from drudgery to joy and from a compulsory tedious task to one of spontaneous joyful effort. Experience teaches that merely to tell a child that he ought to study will not convince him of the utility and necessity of study. Motivation must be given to the child which makes a real appeal to his inner nature. After all why do any of us study? We study for the purpose of obtaining a better understanding of truth and goodness. Understanding comes from appreciating the relationship of new ideas, experiences and principles to knowledge that is already ours. Motives then that are understandable in the light of the child's personal experiences, needs, problems and desires must be presented in order to move his will to studious effort.

Training children in right habits of study, like all true habit formation, is a very delicate and subtle process. It requires a thorough working knowledge of sound child psychology. A familiarity with the habits, tendencies and experiences of child life is required. How to present motives that make a real vital appeal to the inner life of the child must be learned!

Motivation must be selective. For instance some of the pupil's past experiences in attempting to master the art of study must be forgotten and obliterated. Past failures and discouragements are usually such. Other experiences are to be constant-

ly recalled and repeatedly used in strengthening the pupil's determination to grow in mental power. The fact that successful achievement leads to greater achievement must never be forgotten.

Besides being selective the motivation must be directive. The pupil's curiosity, needs and desires are God's endowments to enable him to grow in knowledge and understanding. These must be correctly used in the formation of right habits of study. To suppress these in all cases would be disastrous. To give them full rein at all times would likewise be fatal. Proper direction must be given to the child's curiosity, needs and desires. Hence motivation must also be directive.

Closely connected with the moral and psychological aspects of forming right habits of study are the intellectual factors involved in the process. To be able to study well is an art. Like all arts, skill in studying is obtained by following definite scientific rules. To be able to study successfully requires a knowledge of how to use the factors and tools essential to effective study. How to organize ideas and principles; how to use the processes of deduction and induction; how to select and memorize essential facts and principles; how to test and correlate information; how to use the text-book, the notebook, encyclopedias and dictionaries—all of these pertain to the science of study. To teach others how to study the teacher must have first mastered the art of study herself. Otherwise the well-intentioned efforts of the pupil will be misdirected. The "will to study" in a pupil will never make him a student unless his energies are correctly and scientifically directed. Scientific direction then is necessary in order to form right habits of study and make them the pupil's permanent possession.

Part II. When, How and By Whom to be Developed?

The process of forming right habits of study in children is properly a function of the school. Each member of the teaching staff must co-operate purposefully and actively in the task. The process must begin the very moment the child enters the school and must be zealously continued as long as the child remains in school.

Practically the process of developing mental power in children is nothing more than the application of the moral, psychological and intellectual principles basic to the formation of right habits of study in the daily life of the classroom.

The teacher must understand how children learn. She must appreciate the varying differences in the learning process as children advance from grade to grade. In the primary grades, children learn principally through imitation. Hence the teacher in these grades will stress attention and observation as the sources of knowledge. In the elementary grades children grow in their ability to discriminate, handle and recall facts of knowledge. The resourceful teacher will aim to develop these powers by apt and appealing methods. In the intermediate grades, the judgment, reasoning and memory of the pupils should be fairly well developed. Here the function of the teacher is to develop these faculties by training children to evaluate the facts of knowledge and to search out causes and effects. Strong emphasis in the intermediate grades must also be placed on the cultivation of the powers of expression, appreciation and enjoyment. Each subject

must be taught with the right adaptation of method to the varying mental powers of children in every step of their development. What is most important is that the mental activity of the growing child must rely less and less on external stimuli and tend always to become self-reliant, original and creative.

The correct teaching of every branch of the curriculum is the most practical way of forming right habits of study in children. The why and the wherefore of each study must be known by the teacher and must be conveyed to the pupil in terms and motives understandable to him. For instance, the teacher must realize that the most important function of the reading lesson is to teach children to think and to love good literature. She must insist that pupils read intelligently at all times. Otherwise the reading lesson will become a mere mechanical exercise instead of a delightful period spent in the pleasant and gratifying work of learning about persons, places and things. The human element must be emphasized in the social subjects. The practical element must be emphasized in the scientific subjects. Teaching must never be a mere dry process of imparting information without any attempt to arouse the interest and maintain the attention of pupils by correlating new knowledge with their inmost thoughts and experiences.

It is a common complaint that the typical graduate of the American school is neither a student, a book lover nor a searcher after knowledge, but one who is satisfied with a most superficial acquaintance with things and who can arrive at a conclusion from the most meager premises. Whether just or not this complaint should teach us the need of insisting upon thoroughness and accuracy in our pupils' work. Attentive and intelligent repetition will go a long way in developing the child's capacity to grow in accurate and clear thinking power.

Time devoted to the specific purpose of teaching children how to study is time well spent. We can not devote too much attention to teaching our pupils how to study quickly and efficiently. The fact that we are training children for life suggests the necessity of teaching them how to find the central thought in any suggested lesson, how to analyze and synthesize, how to take and keep notes, how to use the dictionary and reference books and everything else that makes for efficiency in the assimilation of knowledge. Time intelligently devoted to the specific purpose of demonstrating how to study will go a long way in eliminating the appalling loss of valuable time in the classroom procedure of many of our present day schools.

All of this suggests the necessity of supervised study. Supervised study should have its place in every classroom. At least at the beginning of the year and from time to time an entire period should be devoted to supervised study. At first the teacher may give a practical illustration of how a lesson should be studied or a topic mastered. This will include a rapid reading or survey of the lesson, then a thorough analysis of all new terms; and a discussion of the relations and relative values of the subject matter. The teacher will point out what is to be emphasized and what is to be slighted, for many details are introduced in the lesson for the purpose of giving better meaning to statements and need not be remembered. The whole process should be visualized, as far as possible by means of outlines and diagrams on the blackboard. The pupils should be required to jot down the main points, if for no other reason than to fix their attention. After a few practical illustrations on the co-operative plan, the pupils should be left to their own initiative in silent study under the supervision of the teacher.

In the last analysis, the development of right habits of study depends upon the personality of the individual teacher. The direct influence of the teacher can do the most to produce correct habits of study. The teacher must make her own enthusiasm contagious. Although in some cases she may not succeed, yet with energetic intelligent teachers it is impossible for the vast majority of pupils not to be enkindled with more than a compulsory interest in one or another branch of the curriculum.

Let the teacher remember that one of the finest tributes that can be paid to her is that of a former pupil who gratefully says of her "She taught me how to study."

How Can the Reasoning Power of Children Be Better Developed?

By Sister Mary of St. Elizabeth, C.S.C.

THE art of reasoning is natural to man. It begins early in childhood, and ends only when death has set its seal on what was once a rational being. Anyone who has prepared the wee ones for First Communion can recall how she was put to the test and mayhap, beyond, to respond fittingly to the what, why, and how,—the spontaneous reasoning of unsullied minds.

As they grow older, and the limits of knowledge are extended, children are not so frank and fearless in their search for truth. Few students resemble Lacordaire, who failed to be summoned to the priesthood at the usual time, because his Superiors hesitated, when they observed his ardor for debate, and the large claims which he made for reason; when they learned of his home thrusts at the thesis of the master, and his treacherous questions which caused his teachers to beg him to put aside his difficulties till the end of the lecture,—an injunction which the ardent young man often forgot.

If the pupils of our Elementary Schools do not know sufficiently how to reason, then it is for us, teachers, to endeavor to discover the cause and to apply the remedy, especially since this lack is contrary to the bent of nature, for rooted in the very essence of the mind is an unquenchable desire to penetrate causes, and only when we are well-posted in causes, can we understand facts which with principles and inferences form the three constituents of reasoning.

According to a certain philosopher, some of the causes of this dearth of reasoning are attributed to a poor system of education, inefficient teachers, aiming chiefly at success in written examinations or high percentages in school tests, and lack of preparation on the part of the pupil.

As the first point is beyond the control of the individual teacher, I shall deal directly with the second. An efficient teacher is a student all her life. For her, educational psychology is a hobby. Methods she studies from the best authors. School journals she reads as faithfully as she says her daily prayers, since the essence of teaching is not matter alone but the three M's—matter, mind and method. Likewise she knows that two faculties of the human mind are fundamental, namely, acquiring knowledge and reflecting upon this acquisition, or in other words, taking mental pabulum and thoroughly digesting it.

To teach effectively the professor must be well versed in the theory of the psychology of methods and its principles, which methods may be classed as analytic, synthetic, inductive, deductive, objective and subjective. Each of these is complete in itself, yet in practice, they naturally dovetail into one another. Some are appropriate for one subject, others for another. One is better suited to a certain age of mind development; another for a later-day stage. Understanding all this, the method is well adapted by the proficient teacher.

By analysis we view the thing as a whole, and then break it up into parts. For example, we see a

ship as a complete object. This, however, does not prove serviceable enough, and we naturally desire to examine it more carefully. Gradually we separate it into hull, cabin, deck, machinery; and then we narrow down our field of investigation by separating each of these divisions into its various parts. The analytic method is followed in teaching first steps in reading, and in most of the sciences. It is sound and effective for almost any subject in elementary grades.

Synthesis is the opposite to analysis. Synthesis is the process of putting together the constituent parts of a whole. It puts similar related truths and elements together, to form a unit, starting with a known related truth. If we teach first the letters of a word and then the word, we have the synthetic method which, as a rule, is preferable in the lower grades.

Teaching by the inductive method we cause the learner to investigate individual cases and apply what is true of them to a class, proceeding from the particular to the general. To give conclusions reliability and accuracy, it is necessary to examine many separate cases, noting similarity and analogy with great care. The inductive method leads the pupil to grasp the idea before he is given the terms of definitions standing for it, to examine any individual case before stating the general rule or definition. In Arithmetic induction begins with the study of concrete examples, leading to a discovery of basic principles and to the knowledge and applications of the rule for solving similar examples. In Grammar it conveys to the searcher after truth the idea of phrase, clause, sentence and the parts of speech before asking him to define them. In fact it deals with all primary subjects through oral investigation of concrete cases, thus leading to general ideas from the concrete to the abstract.

Deductive teaching aims to verify general terms, rules and definitions. It is a logical reasoning in which we compare two related truths from which the third is deduced. It involves the syllogism. In Arithmetic it would be stated thus: Four books cost four times the cost of one book. One book costs one dollar; therefore, four books cost four times one dollar or four dollars. This method, while it may be used in elementary grades, is better suited to higher grades, though the deductive and the inductive should strengthen and supplement each other.

Objective teaching is presenting a subject concretely by illustrating it from the child's daily experience. It presents to the mind what is natural and real instead of what is ideal and imaginary. It appeals to the senses, since all knowledge at first is acquired through sense perception. It aims to present clear mental pictures and concrete realities. This was Christ's method when He taught in parables, and the Catholic Church is the finest exponent of His teaching, with its pictures, images, statues, and symbols, imaging to us God and the supernatural life and elevating our minds and hearts to them. In school work objective teaching

is exemplified in nature study, excursions to stores, mills, printing houses, docks, museums and libraries.

In subjective teaching we lead the child to conceive, to judge, to reason. It manufactures finished products from objective knowledge as raw materials, after they are possessed by the mind. It works up and generalizes primary ideas.

So much for method; yet methods are not the only requisite of a teacher. An efficient teacher studies each child under her charge, its temperament, likes and dislikes and its home life. These are the keys that open the door to child mind, and if to this possession the teacher add generous enthusiasm and love for the child, as well as love for her work, all will be well. There is nothing so contagious as enthusiasm and love of work. Not only are the pupils easily affected by it and brought into the same state of mind, but patrons, parents, and School Board members eventually experience similar feelings.

The teacher must create interest in the work, if she is seeking excellent results; consequently, this must be done before she can teach reasoning. It is a mistake if she thinks denouncing Wild West thrillers on the movie screen, or skating and skiing-parties, will adjust attention. Like the infant caught stealing jam, who, when a slap on the shoulder sent the glass jar to the floor in a thousand pieces, retorted, "You can make me dop, but you can't make me dop tinkling about de jelly."

There is another point about which much can be said, and that is, making examination results the chief goal. Is the teacher the only one responsible for this view? By no means. Pupils desire good results, and the teaching body in general want excellent results. Woe betide the poor teacher whose class has a low standing at June Commencement! Can you blame a class teacher, then, if at times, in face of all this publicity, she gives less time to develop reasoning, that she depends more on memory, when the program is heavy, and the May examination tension is looming up? High percentages are not true tests of intelligence, neither are final examinations, and I think if less attention were given to First Class honors, if high marks were not so widely advertised and so generally lauded, teaching would be a more agreeable profession, and better results would follow. The stars of the classroom are often the most ungrateful pupils a few years later, and, as a rule, are certainly not the ones that eventually bring most honor on their Alma Mater.

The force of environment modifies existing powers; home, as well as school, influences education, and education always results in the production of intelligence. In the home of the educated, the child receives a vast amount of information as well as the inspiration to excel. The uneducated parents too often throw the entire burden of mental development upon the teacher. Even the inspiration they should furnish, they too often fail to proffer. The school can accomplish much if it has the proper material to work upon, but parents must co-operate, and then the child will begin class with the proper preparation and with a purpose in view that tends to application, both for the work done in the class room and the tasks to be accomplished beyond the precincts of the school.

So much for the opinion of the philosopher; now I shall give a few personal thoughts on the subject of reasoning. Mathematics develop reasoning powers, probably more than the other subjects taught in the elementary grades. Why, then, do our pupils so often fail in Arithmetic? Because we ignore the law of self-activity which is the foundation of all real educative growth. The actual moving force of all school work should come from an interest within the individual, brought about by the feeling that the work is worth while—that in some way it will be of real use in immediate or future activities. Let the teacher then make it clear that failure or success does not depend so much upon what the boy knows as upon what he does with what he knows; that the acid test of education is the practical application of what he knows; that he learns to do not simply by doing but by doing intelligently. Only that pupil has a practical knowledge of mathematics who can apply mathematical principles in solving problems which meet him in his business or professional life. In manufacturing centers the problems given should be those of the manufacturer, in mining districts, those of the miner, in rural places, agricultural terms should be used, and so on with the other various industrial activities. Thus the pupil has an immediate interest, because he is dealing with something familiar.

I think that mental work should always precede written work. When I began teaching I was alarmed when my Superior told me not only to write out the mental work for each morning, but to memorize these problems. I thought the task beyond me, for I understood I was obliged from the outset to memorize all that was required for the ten minutes' drill, whereas one problem was all that was necessary to begin by. The outcome of it all was that with time I could give many questions without reference to my preparation copy, and results were much more satisfactory. Then I, in my turn, tried the plan with my class, because I always remarked that so many pupils set in to work as soon as a problem is read out. Question them on what is given and what is to be found, and they have not waited to reflect; they are putting down figures that lead nowhere. With oral problems it is easier to vary the examples; it is more rapid; the teacher can more easily reach the individual; and when each pupil is obliged to come prepared to propose a question in her turn, she is delighted, because there is self-activity, and self-activity breeds interest.

After the mental drill use the board, teacher and pupils. First see that the words of the problems are understood. Then have the known clearly distinguished from the unknown, and finally encourage self-effort, even though the answers are not correct.

Reasoning may be developed by every subject taught, if we know how to proceed. In the last years of Elementary grades easy debates can be introduced, the topics being drawn from the history, geography and literature on the program or an important question of the day.

There is another subject I would like to see taught, and that is Logic. I think an oral lesson once a week would be very profitable. Professor Creighton says: "I am convinced logic is one of the most valuable instruments in modern education for

(Continued on Page 172)

Mannerisms and Failure

By Sister Mary Paula, S.N.D. de N., A.M.

WHETHER Shakespeare meant, to the *manner* born, or, to the *manor* born makes very little difference to posterity since the same impression of culture is conveyed by both words. All civilized people agree that the heir to a manor should have the distinguished manners that will insure for him the respect and the obedience, as well as the love, of equals and inferiors. Such a one having been fortunate enough to inherit a cultural environment, can easily acquire by imitation desirable manners. These, however, he can just as easily spoil by not exerting will power in correcting little irritating peculiarities, which are probably unnoticed by himself, but which are quite obvious to others.

If, as most of us believe, every Catholic classroom is a privileged manor in the kingdom of Christ, the King of Kings, where else should more dignity and grace be found? Where more perfect manners? Manners are not inherited. The prince as well as the pauper must learn by imitation and by personal effort, and gentle manners, like spotless lilies, have been known to flourish amid unfavorable surroundings. They can be acquired as they were by the mother of Constantine and by other queens of lowly origin. The word *manners* is here used as understood by Burke: "Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine us, by a constant, steady, uniform, insensible operation, like that of the air we breathe in." There is little danger that the manners of a teacher will corrupt or debase, but we must admit that not all soothe or refine. This defect in manners is greatly to be deplored since it not only makes the classroom a less pleasant place to live in, but, what is still more serious, it reduces to a minimum a teacher's influence for good. "Virtue itself offends when coupled with forbidding manners."

It is related in the Life of Marie Latasse, that she, a poor, uneducated girl, was instructed by our Lord himself in regard to her external deportment as well as in regard to the mysteries of faith. The author of the Life of this Servant of God says: "He", our Lord, "condescended to train her in the proper control of her exterior movements, and in all that may be included under the head of propriety or decorum of behaviour. For, indeed, no outward movements, no expression of countenance, no attitude, no gesture, especially if habitual, is matter of indifference." Young children learn mainly by imitation, therefore justice and charity demand that a teacher endeavor to perfect her manners as well as her knowledge. A short time ago a supervisor visiting a primary class noticed that the pupils, boys and girls, while keeping their eyes riveted on the teacher, who was telling an interesting story about the stars, one by one placed their elbows on the desks and rested their chins on the tips of their fingers. Wondering what caused this uniform attitude, the supervisor glanced at the teacher and immediately understood that the mistress had unconsciously assumed this position and that the disciples had just as unconsciously imitated her movements while intent on the story. This incident illustrates the ease with which habits are formed—habits which it may take years of effort to eradicate.

There is a difference between manners and mannerisms. The latter, as defined by Webster, are peculiarities of style, action, or bearing, especially if constrained or affected. A teacher with affected manners is an anomaly. Such a one would certainly be a source of disedification to discriminating pupils and suggest a rather low I. Q. The chief harm in other mannerisms lies in their extraordinary power to cause distractions and to destroy discipline. Even one pronounced mannerism can make a teacher's life miserable. Sad indeed, then, is the fate of a teacher whose classroom stimuli provoke undesirable responses. For her one can prophesy failure and an invalid's chair. The wise young teacher will, therefore, aim at eliminating, by her own efforts, and with the help of kind advisers, every disturbing element in her behavior and dress, and will emulate the world's old, experienced teachers to whom instruction has proved a fountain of perpetual youth, and who can attribute their success, in great measure, to their control of mannerisms.

Let us consider some of the mannerisms that have killed joy and learning in many a well-equipped classroom, beginning with hands, the movements of which, psychologists say, reveal the workings of the owner's mind. Hands have a wonderful power! Without touching anything but the air they can quell a revolt or stir up a rebellion according to their use by a Napoleon or by a Long John. Experience has taught us from babyhood that they can soothe and exalt, or annoy and depress. Surely a teacher will find a study of hands and their training a fascinating study and a great aid in securing discipline in a dignified way. Hands, moreover, like other influential agents, must be kept where they belong. Show us the teacher who does not rest them on her hips, who does not saw the air in too vigorous gesticulation, who does not handle chalk, eraser, etc., when not about to use them, who does not beat a tattoo on her lips with pencil or pen, or rub her face with dust and germ-laden fingers, and we will declare her value to be as of things brought from afar. She is, indeed, a *rara avis* as can be proved by even a brief period of purposeful observation in classrooms. The feet, as well as the hands, have their mannerisms—tapping, stamping, tilting, shuffling, toeing in or toeing out—all showing a mind's lack of control over a body and each interfering in some way with the learning process.

Cardinal Manning says: "God gave us our features, but we make our own countenances." And what queer countenances some of us do make for ourselves! Each feature has its own trouble-making device. The eyes may be rolled up towards the ceiling, squinted frequently, or kept closed while the teacher is talking; the nose may be rubbed crosswise or lengthwise, twisted or pulled; the mouth may be stretched and the lips compressed, pursed, or parted. Imagine the facial expression! And to think that during any of these grotesque performances, intelligent, healthy children are expected to restrain their laughter and to be politely unobservant! Impossible!

Inappropriate dress distracts children very readily, as does any sudden change in style. Religious teachers are free from anxiety on this score. Nevertheless, even the religious garb may occasion certain undesirable mannerisms capable of exciting the risible faculties of pupils. Appropriate dress is a difficult problem for lay teachers. They have not the independence of the religious in this matter. They must weigh in the balance popular taste and youthful taste. They must dress attractively, for children are comforted and refined by beauty. They must have four or five different dresses, or, if men, three or four different suits, in order that the pupils may not be distracted by an unexpected change in "teacher's" appearance. Classes have been known to be hopelessly upset by the laugh provoked by some peculiarity in a teacher's dress or manner. It is still a truism that "nothing kills like ridicule" even the ridicule of an immature child. A tactful person will not expose herself to it. She will so conduct herself that her pupils will frequently laugh with her, but never at her.

This is a campaign age. The world is astir with campaigns—religious, educational, charitable, hygienic—and, what not? Could it not bear at least one more? The teachers' world certainly can, and should. In the name of culture and humanity it should start a vigorous campaign to exterminate the pest of mannerisms which have undoubtedly proved a prolific source of disease, confusion, annoyance, and loss of time for both teachers and pupils.

EXPRESSION—AN EDUCATIVE FACTOR

By Sister M. Bernita Martin, O.M., M.A.

The Literature Class

IT has been pointed out that the child has a three-fold nature; the mental, the emotional, and the vital; and that in the unfolding of that nature dramatic activity is one means of exercising the mental and emotional powers. Let us now see how the vital nature, also, is benefited by exercise in the art of Expression. We call Expression an art. It is such. And every art has its own proper medium. The painter must have his paints, canvas, pencils, and brushes in proper condition if he would express for others the beauties impressed on his inner consciousness. The musician, in order to move the hearts of men by the heavenly harmonies that echo in his own soul, must have his instrument in tune. Even so is it with him who would communicate to others the message of literature. His medium is that of his own voice and body. These must be pliable, sensitive, attuned. Harmony of matter with mind must be here; voice and body in one accord with the impulse within, urging to full expression of the Beautiful by word and action. The body and the voice, then, need to be liberated, to be made free, to be corrected of defects that would make difficult or impossible the transmission of thought and feeling from speaker to listener. To express himself sincerely one must know and understand the muscular control of voice and body and acquire skill in their use.

We have heard of fortunate persons who, through small investment in the Ford Company, reaped large profits. Few realize that in a similar manner, for a trifling output of energy under intelligent guidance, "golden dividends for life will accrue on

the fortune that lies hidden in the human voice." That most people would be quite alarmed to realize the effect of their voices on others has been proven by experiment. And yet, who of us has not had it brought home as we sat at lectures, and—most of all—at classes; that there is no one other thing in the teacher, the preacher, the lecturer, in the man or woman of affairs, that so handicaps and works hardship to the listeners, as the human voice? The inclination to speak too loud, beside draining the energy of the speaker, is an act disturbing the public peace. Such a weakness in a teacher irritates the class and bespeaks want of self-control. Someone has said, "Whatever its cause, it indicates a weakness of character, an absence of poise."

We speak to communicate thought. The indistinct speaker, as well as the over-loud speaker, defeats his own end. Poor enunciation results from carelessness; clear enunciation is obtained by deliberate speaking. To one who listens for a quarter of an hour to the ordinary group, even of students and teachers, as they carry on a conversation, a revelation is at hand. How many short *i's* are given their proper value as in the word *pupil*, *horrid*? How many short *e's* are so pronounced in final suffixes, as in adornment, slowness? How often do we hear the final *ing* so sounded? And yet these are legitimate objects of attention if we would speak purely our mother tongue. The art of Expression has to do with just such fundamentals. Exercises in distinct articulation are a means to the end, that end—the clear and correct use of language.

In voice production the storage and control of breath furnish the power necessary to tone production. Hence, the speaker must learn the proper method of inhalation, control, and exhalation of breath. Like any other physical exercise, it can be taught and learned by repetition of the act under correct guidance. The power of a voice "to carry" depends far less on volume and strength than on distinct enunciation and breath control. Hence, the value of instruction in the art of making one's auditor. We have thus far in speaking of the child's vital nature referred only to the voice. It functions, however, in conjunction with the movements of the body to express fully the mental or emotional reaction within.

Indeed, the human mechanism has been so wonderfully fashioned by the Creator that it is highly sensitive to the stimulus of the mind and feelings, and can express, without the aid of the voice, the emotions of love and hate, of pity and disdain, of submission and defiance. The eye is the most expressive feature; and by its closing or opening, its glance up, down, or sidewise, it is a powerful index of thought and emotion. The hand, too, can speak. With it we can ask, beckon, soothe, repel; express anguish, joy, resignation, triumph, or defeat. The feet, the shoulders, the trunk: each has its circle of expression. To free the body of bad posture, of mannerisms, and defects that prevent its being a pliable medium through which thought and emotion may be revealed, is the object of training in the art of Expression. Thus may the vital nature of the child be developed and perfected.

Having seen something of the possibilities that lie within the range of our art for the training of the child's intellectual, emotional, and vital nature,

we shall now consider that type of dramatic activity which is conducted informally in the English class.

The purpose of the teacher of literature is to make of the boys and girls under her care lovers of books. To engender in the pupil the desire to learn a thing is the supreme attainment of all teaching. Even if one concedes that a child can learn algebra while thoroughly disliking it, so much cannot be granted where literature is concerned. In literature the desire to learn is a necessity. Dramatization of selections used in the literature class has for its object the better teaching of literature. It has proven itself an effective instrument in arousing a desire for literature. It turns literature into life. Perhaps this can best be illustrated by reference to selections studied in class and dramatized for the school at literary meetings. Beginners in high school, sweeping into this second country of the land of learning, carry with them something of the exhilaration, the buoyant eagerness of the bracing September breezes which herald their advent. Freshmen are as a rule delightfully in earnest and open to the hundred influences pressing about them these opening days. The zest with which they take and carry on proposed projects is nowhere more evident than in their literature class.

After a freshman class had sailed with Jim Hawkins and his adversary, Long John Silver, to Treasure Island and home again, it was proposed that a scene from the story be presented at the regular monthly meeting of the literary circle. The impersonation of pirates by girls does not meet with the approval of all teachers; the language and action of the bold, bad men quite distresses them. It did so in this instance; nevertheless the classic was made to live anew as Long John stamped about on his wooden leg and proved, in his determination to stand by Jim, his powers of leadership over Flint's old crew. Whether *Treasure Island* be used for dramatic presentation by girls is a question for the individual school to settle in consideration of the objections with which it sometimes meets. The same is true of such scenes in *Silas Marner* as that of the gathering of the village men in the tavern the night of Silas's loss. This novel, however, has many other suitable scenes, such as that at Nancy's home the night of the ball, when Priscilla and her sister dress for the party. Another is that in *Silas's* home when Dolly Winthrop comes to aid in caring for Eppie.

Poe's *Gold Bug* was cleverly dramatized in a strictly original manner by three of the freshmen, two scenes being shown; the first, before the fireplace in Legrand's home; the second, on the island, where Jupiter's humor, as he assists in finding the treasure, is thoroughly enjoyed by the pupils. Longfellow's *Tales of the Wayside Inn* has been used a number of times with first year classes for dramatization, and by discrimination in selection and cutting the more attractive of the poems, such as the *Falcon of Sir Federigo*, *Rabbi Ben Levi*, *King Robert of Sicily*, and the *Birds of Killingworth*, the interest of the class may be greatly increased in the *Tales* as "around the fireside at their ease, there sat a group of friends, entranced with the delicious melodies."

Here, as in all arrangement of literature for dramatic presentation, some ingenuity must be exercised in the selection of characters, costume, set-

ting, and music to make the number truly attractive and of stronger appeal to the pupils. Many helpful suggestions may be had in Simon Orr's *Dramatization of the Classics* and similar books. *The Ancient Mariner* given in dramatic form by one class merited the hearty approval of the school and many girls asked when there would be more such presentations.

Perhaps the most delightful experience of this kind was the dramatization of the *Courtship of Miles Standish* by a ninth grade. The narrative poems of Longfellow were given to about twelve of the class, who had the major work in the project, and who were allowed to make this the subject of their daily class preparation for about two weeks. The other girls were given varied assignments: quotations, poems, sentences, paragraphs, and oral reports in connection with Longfellow, the anniversary of whose birthday soon to occur furnished motivation for the fortnight's work. About twenty-five of the class appeared on the program. Cuttings for nine scenes were made from *The Courtship*—from *Miles Standish* I was about to say, but it sounded a bit like the cannibals, though perhaps the old gentleman might have thought we took some liberties in his regard if he could have seen himself fiercely expostulating with the meek John as he thundered out his; "John Alden, you have betrayed me!" But we believe the old soldier would have been pacified had he witnessed his own final nobility, as clasping John's hand on the morning of his wedding to Priscilla, the Captain of Plymouth said from the bottom of his manly heart: "Forgive me! I have been cruel and hard, but now, thank God! it is ended. Never so much as now was Miles Standish the friend of John Alden." The story was carried forward largely by pantomime which illustrated the lines given by the reader who stood to the left and off-stage. The homes of Standish and Priscilla, the woods, and the sea-shore comprised the settings. The assembling of appropriate colonial furnishings: two chairs, two spinning wheels, desk, and rugs, together with John's flowers, the snakeskin with arrows, and mail sealed in old-fashioned style, gave opportunity for co-operative effort in a real class project. The Puritan women's caps and gowns were made largely by the children themselves, one child who had never sewed before making her own and another's dress. Every one of the thirty-six helped in some way; aprons for the women and buckles for the men were brought in from remote corners. When the doughty Captain in full panoply of war—(a sweater sivered with paint and a helmet which off-stage was a man's felt hat with a coat of glue size and the shining silver solution)—when he carried himself in all his mighty dignity across the stage, great was the pride of the Freshmen. To gaze with the anxious Pilgrims as the Mayflower sailed away—in truth you used your imagination while you watched them wave farewell to an invisible bark—was to experience something of the heart-ache of the disappointed Priscilla and her grieving John, as at length their eyes met, and their hands, and you heard the words: "Of all who offer you friendship, let me be ever the first, the truest, the nearest, and dearest." One needs only to set some such activity afoot with a ninth grade to share with them the joy of co-operative effort in dramatic action.

With a Junior class in literature, selections that have lent themselves to similar interpretation are *The Passing of Arthur*, *Lancelot and Elaine*, *Garth and Lynette* and *Sohrab and Rustum*. In class study of *Henry V* and *As You Like It*, interest is added if, at the outset, characters are assigned to individuals and kept throughout the time devoted to the plays. A feeling of ownership is thus engendered which spurs the student on to better interpretation. A group of Seniors who had just completed the study of *The Prologue to the Canterbury Tales* provided a merry hour for the school when the girls witnessed mine Host and the goodly Company at board in the Tabard Inn. While the Squyer, the lusty bachelor, sang to his instrument—a ukelele!—the Merchant, the Sergeant, and the Cook regaled their spirits and recruited their strength for the pilgrimage ahead—this last taking place before our astonished eyes as the pilgrims wended their way from stage through the lyceum, to the door! Interest aroused, imagination stirred, illusion created, appreciation induced, literature quickened, the past made present: these, the outcome of dramatic presentation! Does it not speak in its own justification?

The above mentioned literature is merely suggestive of the wealth of material at hand, in the choice of which one needs only to be guided by a few general principles. The selection dramatized must possess a certain unity, be dramatic in appeal, and suitable for presentation by high school students. In the preparation of the selection, the teacher or pupil may cut lines, insert new ones and shift scenes and incidents to suit the purpose. Exposition and description will be changed to direct discourse; new characters may be introduced, and whole passages invented to secure coherence. With regard to settings,—let simplicity be the keynote. The ideal background is one of drapes. We stated that in this discussion we would view the art of Expression as an asset of the teacher of literature. The treatment of this phase, we trust, has shown that dramatic interpretation does offer a means of vitalizing the treasures of our literary inheritance. The function of formal instruction in the Expression class is a topic of vital interest too large for our consideration here. It remains finally to say something of the play presented by the school for the public. This we shall discuss in our last paper.

CURRENT EDUCATIONAL NOTES

(Continued from Page 156)

ranged on a topical basis, for purposes of study. One of these, for instance, will deal with the city's architectural history; another will show by means of pictures and models the evolution of the harbor and its shipping; still another will be devoted to exhibits commemorative of leading local personalities—statesmen like Hamilton, literary celebrities like Irving, Cooper and Bryant, inventors such as Fulton and Morse. Costumes will be shown in chronological sequence, both by pictorial illustrations and by actual garments, and there will be furniture from the time of the Dutch to the present day. There will also be exhibits illustrating the history of business.

European cities possess museums of this description. London has one. Paris and Hamburg and Berlin are similarly supplied. Identical institutions are under discussion in Philadelphia and Chicago. Other cities and towns will take up the idea, exploiting it with varying degrees of elaboration.

Wherever such museums are provided they will impart a stimulus to the study of local history in the schools.

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TALKS WITH GRADE TEACHERS

By Sister Mary Louise Cuff, S.S.J., Ph.D.

Fifth Grade

Editor's Note: This series of articles has proved of practical value to grade teachers. The author needs no recommendation, as she is nationally recognized as an expert in teacher training. The fifth and sixth grades work will be treated this school year.

BY the time the children reach the fifth grade great things may be expected from them in the oral and written work of our language. And great things will result if the teachers have made the learning of the expression of the oral and written word a "thing of joy" for these children from their first school year.

What an achievement for the teacher of English in any grade to have inspired her children with a desire for the use of choice language! This choice language is bound to be the result of careful study of the correct expression of thought. Step by step from the first school year the children should be trained on to this point where their desire for an exact choice of words will have grown into enthusiasm.

If what we desire for our school children in the way of English is to be accomplished there will have to be a change in the present method of presentation of the work in class. We cannot be satisfied with offering the English work for just one period in the day. The work given in the English period is simply the lesson, just as the child would take a music lesson. But after the child takes his music lesson he is to practice that lesson for several hours before he takes another, so as to be able to play the piece with facility and intelligence. Now if the child is to have thirty minutes a day for his English lesson, all the rest of the time that he is using his voice should be practice on the English lesson not only of that day but of all the days that are past. All of the principles included in all of the English lessons that he has had should be practiced as occasion presents. If this is not done the child will be like the teacher who is satisfied to present the lesson as given in the text and treat the principles and rules as therein laid down, afterwards neglecting to put them into practice; so the child will be satisfied to give his attention to the lesson for the time being, but outside of class all this may be forgotten.

The true teacher will make the dead leaves of the text breathe with life, will give numerous examples to demonstrate the principle or rule, will teach the children how this can be done in all our conversations; will ask that they be attentive to the speech of others, and watch their own carefully; will instruct them to watch in all of the classes, be they history, geography, or any other subject on the daily program; to watch the language of the playground, the street, even the home, that they may be able to make reports upon infringements of the rules learned and to give the correct forms for the incorrect expressions noted.

If the teacher of English does not teach the other branches to these fifth grade children, then she should enlist every teacher who is engaged to teach the other branches in her cause, so that every subject will bear the stamp of correct expression. There is still a better way: if the teacher of English can inspire rather than teach, then her children will

take care of their own language at all times, out of school as well as in school, or in any class.

Teaching can be made not only very easy, but very enjoyable if the teacher will bear in mind that learning can be best acquired by inspiration. Inspiration will lead the child up the avenue of Desire and imperceptibly knowledge will be acquired and the child will be in the possession of that which is always enviable; an ability to express thought in a clear, easy, and correct style.

Oral language work should receive serious attention in this grade. The children should show ability to handle the oral composition work with facility, and by the time they are ready for the sixth grade the oral composition should have been brought systematically to a finished form. Its place in the study of English should be as important as that given to written work. Chubb says, "As are a child's habits of oral expression, so will his habits of written expression tend to become." (The Teaching of English, p. 109). And there is nothing more true than that a child cannot produce a piece of written work unless he have the ability to express the thought contained therein in good oral language. It is therefore of first importance that attention be given to the oral work in this grade as has been given in the previous grades. Care must be taken that the written form of composition be not developed at the expense of the oral form. Now, that the child has attained some efficiency in penmanship there may be a tendency to allow most of his compositions to come in the written form. A false idea that children's work could show progress only in the written form has kept the oral language work in the background too long. Then, too, teachers in general have failed to exercise careful vigilance in regard to a correct expression of the facts in history, geography, constitution, physiology, and other subjects that are taught in the curriculum. Even in the explanations given of the arithmetic problems, the correct expression of thought found no place. The teacher of mathematics is concerned only with the intricate workings of the problem as is the teacher of history concerned with the facts produced. We must never lose sight of the fact that if our children are to possess the joy of easy, delightful delivery of speech they must be taught its correct expression in all the studies in all the days throughout the years. There is no other way except the one already mentioned, that of INSPIRATION.

Inspiration is the sure and easy way, but not all teachers have the gift to inspire, so they must tread the path of eternal vigilance if they would succeed. Do you ask how you may acquire the gift to inspire? Be wedded to your work, let it be for you the only work in this great wide world: the work of instructing others unto justice. What a beautiful thought it is to know that you may be the inspiration of the great men and women to be!

Your chief concern in the class room should be to watch your children carefully that they may not contract bad speech habits; judiciously criticise all incorrect expressions; and hold yourself responsible for the prevalence of incorrect speech.

The teacher of the fifth grade should develop the following four points with her children during this school year. These points should enter into the work prominently at this stage of the children's advance:

1. To develop logical thinking: this will give the children the power even at this tender age to discriminate and to judge in all matters, especially in that of speech.
2. To develop the power of constructive criticism: this will teach the children order of thought as well as expression of thought.
3. To develop an appreciation for the beautiful: this will teach the children an appreciation of nature and nature's God, and to express this appreciation, they will endeavor to use the language of the beautiful.
4. To develop the power to feel: this will teach the children a personal pride in feeling that their thought expressed is sufficiently beautiful to inspire feeling, and to regulate their emotions in the proper channel.

We give here an outline both of the oral and written work of the year for this grade. Most schools have an obligation to cover a certain text for the year's work. These texts have been examined by the writer, and the courses of study for different sections of the country have been taken into consideration. The outline we present is the result of this examination and investigation, and we believe that the entire research is here included:

1. ORAL LANGUAGE WORK

Original Expression

1. Children's Reports from Observation Visits.
2. Developing the Recitation Topic Method.
3. Greater Interest in Story-Telling.
4. Teaching Argumentation.
5. Further Development of Narration.
6. Excelling in Description.
7. Trying Exposition.

Imitative Expression

1. Memorizing Poems and Short Prose Selections.
2. Dramatizing Poems and Short Stories.

2. WRITTEN LANGUAGE WORK

Original Expression

1. Letter-Writing: Friendly Letters; Business Letters; Notes of Invitation; Notes of Acceptance; Other Short Communications.
2. The Writing of Narratives.
3. Short Stories.
4. Description.
5. Exposition.
6. Argument.
7. Verse-Writing.
8. Diary.

Imitative Expression

1. Copying Work for Close Study of the Written Form.
2. Dictation.

3. GENERAL WORK

Use of Dictionary

Word Study

Technical Matters

Outlining of Lessons for Special Drill

Special Drill on Troublesome Verb Forms

Developing Lessons for Earlier Grades

(Each division of this outline will be gradually developed in the talks of the months that follow).

Sixth Grade

The outline for the year's work of the sixth grade appears below. It is something similar to that of the fifth grade, for the English work to be accomplished here shapes itself to the ideals of the previous year.

The talk that has been given to the fifth grade teacher this first school month will serve the sixth grade teacher equally well.

1. ORAL LANGUAGE WORK

Original Expression

1. Recitation by Topics.
2. Oral Reports: These to include results of Observation Visits; Talks on Book Reviews; Personal Opinions on Current Literature.
3. Narration.
4. Description.
5. Exposition.
6. Argument.
7. Talks from Outlines.

Imitative Expression

1. Memorizing Work.
2. Dramatization.

2. WRITTEN LANGUAGE WORK

Original Expression

1. Letter-Writing.
2. Narration.
3. Description.
4. Exposition.
5. Argument.
6. Verse-Writing.
7. Diary.
8. Preparation of Outlines.

Imitative Expression

1. Dictation.
2. Memory work from a Once-Reading.
3. Copying Work from a Reading by the Teacher.

3. GENERAL WORK

Use of Dictionary

Word Study

Technical Matters

Principles and rules of grammar hold an important place in this year's work. If the teacher wishes her pupils to learn rules of grammar that will stay with them, she will first teach the use of the language and then give the rule. In this way the rule will have been learned before it has been heard of. If the children are obliged to learn rules without seeing a use for them, the rules are bound to remain in the text and not in the minds of the pupils. If we teach our children a polite form of manner as occasion requires, we are giving them a polish that will not wear off. In the same way if we teach the rules of grammar as their actual situations require, or as the occasion presents, they are learning rules that will always be a part of their speech.

The child's vocabulary should grow rapidly during this school year. He is older, and his activities are broader. He is reading more and he is finding expressions that are new and words that are not familiar. In order that he may build up this usable vocabulary he must make frequent use of the dictionary, hence the definite study of word formation becomes for him a serious problem. Already he is

confronted with the fact that he must know the why's of things, hence certain important principles of grammar must be taught—by use; let the rules follow.

The children in this grade should cultivate an ability to speak without preparation for one minute on any familiar subject dictated by the teacher. The one-minute speech is for the first month only. The second month the impromptu speech should cover two minutes, and the third month it should cover three minutes, and so on to the end of the first semester, when any child in the sixth grade should be able to talk for five minutes on any familiar subject suggested by the teacher. The five-minute period should continue to the end of the school year. At the discretion of the teacher subjects for these talks may be prepared by the children, but more often they should be given without any immediate preparation. The subject, of course, should be familiar to the child; it should be one that had been discussed in class some time previous, or it may be something with which the child is familiar in his outside activities. In case the teacher suggests a topic with which the child is not sufficiently familiar, the child can at least use one minute or two, or even more in telling that he does not happen to be familiar with this particular subject at the present time, that he is glad it was suggested, that he realizes he should know something about it, that he will study on it and be glad to give it another time. In this way the child is developing ability to give several logically connected sentences in explaining his inability to talk on the subject suggested. This should be the teacher's aim,—that the child be able to express himself clearly and correctly even though he may not be able to give information—that will come by study.

The children should show ability in writing an outline of any lesson on the blackboard. For example, in this English class they should be able to write an outline of their history lesson, or the geography lesson, and then give a short talk on it. The outline might also be on a "movie" that they saw, or a speech heard. This could serve as oral composition, and should be used as occasion serves. The language used in these talks should show a marked growth in maturity of thought, as well as, in correctness of idiom and of grammatical construction.

The importance of a careful use of words and good sentence structure should be impressed on the minds of these sixth grade children, for they are now sufficiently advanced to understand that this must be secured, and the best way to secure it is to give constant criticism in the language used in the recitation, therefore as heretofore stated every recitation should bear the stamp of good speech habits.

The language work of this grade should aim definitely to relate the work of the classroom to the child's actual situations. All work in description should center about home activities and places where the child may have had occasion to figure. His work in observation should not only include his environment but excursions and other trips such as hunting, fishing, rowing, etc.

The work on Letter-Writing is not to be slighted. Occasions should be created for the writing of real letters for definite purposes, and the different forms of this subject should be thoroughly explained.

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Notes of the various stamps, and "acceptances" should be written and afterwards criticised and re-written. The children should be familiar with all forms of letters and notes. They should be able to do this work for their parents when called upon to do so, and they should have no hesitation as to proper form of the writing or the addressing of the envelope.

No text book should be considered sufficient in itself for any teacher, therefore letter forms for copying should be so explained that the teacher can assist the pupil to hear the words, and hearing them will help the children to see their written form in such a way that an indelible impression results.

A systematic, progressive course in English from the kindergarten through the grades up to the high school is something that the grade teachers of our schools would like to have. Very few of the English courses in the markets now give anything for the third grade, and none of them give any notice to the first and second grades. To these we are told to teach "incidental language." This early period in the child's school life is rich in harvest if we only plant. But do we plant? Do we teach "incidental language." In the same way that our teachers teach incidental language to the first grade children, after the same fashion do they teach it to the second and third grade pupils. Any English series worth while demands careful selection, collection, and preparation of material. Add to this the arrangement of the material and then the planning of each exercise for the five school days in the week, and the four weeks in the month, and the ten months in the year. This involves years of study and of time, neither of which educators who know care to give to the work, and hence it is that the numerous English series available cannot cope with the present day demands of the classroom. But with the best available series, and with a better that might be written, much is bound to remain to be done which only the individual teacher can do. Each teacher should edit her own text. The main purpose of any text is to supply material and provide a consistently progressive plan of work. From the printed page we may also receive practical help in the way of suggestions, but the essential element comes within the teacher's province only, namely individual initiative and personal ability. This stamp of teacher if wedded to her profession is bound to be an inspiration even to the most disinterested pupil.

It would seem that during the first three years of the child's school life the teacher should be in a position to know just what is to be taught in the way of language. Granted that she does know. Does she teach it? Does she give the time to preparing five lessons a week to give to these children? Is it not a hard task for her out of school hours to gather this material and then study a method of presenting it to the class? Is it not probable that the language lesson must needs be dull at times? It goes without saying that the teacher who will study the language needs of her children, and who is satisfied to spend hours of her time outside of class in preparation for the language lessons of these children will do a work that no text book could measure. For the one teacher who will do this work there are ninety-nine who will not do it. The conclusion is that the text book should be in use, for it gives a

certain amount of work to be covered and the children have an opportunity of practicing exercises in correct language forms. The daily lesson as given in the text will give the teacher suggestions, and even the most indifferent will make use of these. The pictures in the language text will give material for the children's oral language work. In fact most of the work in the primary grades should be oral.

In the department in which we are working now, namely, the intermediate department, text books are imperative, for although the teachers may have the requisite knowledge and experience, they cannot have the time, even though they may have the will, to gather the larger amount of material needed in these grades. Besides fifth and sixth grade pupils have reached the age when they should be taught to think from the printed page, and they should be held responsible for lessons as outlined in the text and explained by the teacher. No matter how capable the teachers in these grades might be, and no matter how much time they would be willing to give for the preparation of the lessons and in the gathering of the materials, the language work would naturally degenerate into a series of unrelated mechanical exercises. The children would be learning forms that could not breathe or take on life.

A SERIES OF PROJECTS IN GEOGRAPHY, HISTORY AND CIVICS.

By Sister Mary Octavia, O.S.D., Ph.B.

Geography

Project: Flax.

- I. Teacher's Aim:—To impart to the children.
General Aim:—A knowledge of the product.
Specific Aim:—To Study its usefulness to man.
- II. Purposing Step.
 - (A) Conditions. Growth and manufacture of flax.
 - (B) Teacher's Questions.
 1. At what time of the year is the seed for flax sown?
 2. When is the crop gathered?
 3. How is the flax manufactured into linen?
 - (C) Desire to solve the problem: To learn about the different products of our country.
 - (D) Class statement of the problem: How can we apply our knowledge of this subject to practical life?
- III. Planning Step II.
 - Analysis of the problem.
 - (A) Children's questions.
 1. How long does it take the seed to grow?
 2. What happens to the leaves when it is time to pull the slender stalks?
 3. Why do they save some of the seeds?
 4. Where does flax grow best?
 - (B) Assignment.
 - Questions.
 1. Where is the best flax grown?
 2. What States produce it in America?
 3. How is soil prepared before sowing the seed?
 4. What is the difference between our flax and that of Belgium?
 - (C) Material.
 - Reference Books: New American Encyclopedia.
 - Vol. VII. The World Book. The Americana.
 - Vol. VIII. Home and School Reference Work.
 - (D) Activities:
 - Visit (either in reality or imagination) a field of flax in June. The crops are then in bloom and present a beautiful appearance covered with the blue flowers.
- IV. Execution Step III.
 - Carrying out of the above plans by the pupils.

Maps are made showing the flax districts in the United States.

(A) Evaluate material. Supervised Study period.

Reports made on the assigned topics.

(B) Discussion: Socialized recitation.

V. Summary of Main points.

(A) Growth.

1. What are the necessary conditions to insure a successful flax crop?

Weather conditions, proper cultivation.

2. How do the planters pull the flax?

(B) Manufacture.

Explain the various processes through which the flax passes before it becomes useful.

Water-retting, fermenting, breaking, scutching, carding, spinning.

(C) Products.

1. What are the important products of flax?

2. What are the by-products of flax?

3. For what are the linseed oil and the oil cake used?

THE TEACHING OF RELIGION.

By Rev. C. P. Bruehl, Ph.D.

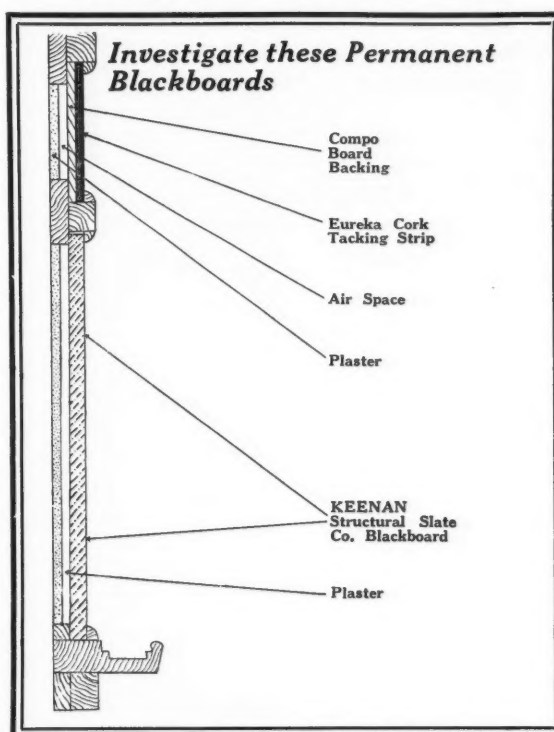
Preliminary Questions

OF the importance of the teaching of religion we need not speak. We are profoundly convinced of the vital part religion must play in our life and hence cannot but consider religious instruction as the most important subject in the entire curriculum of our schools. As a matter of fact, the elaborate system of education which at tremendous cost we are maintaining in our country has for its inspiration the one thought of securing for religion the place in education to which it is entitled. But if we assign to religion the very first place it also follows that our great concern must be that this outstanding and commanding subject should be well taught. No other subject is so near to our hearts. About no other subject do we entertain keener anxiety. To have to admit failure in the teaching of other topics might be truly mortifying, but it could not produce the crushing disappointment which would be ours if we had to confess that in the teaching of religion we fell short of the objectives we had set ourselves. Here the thought of failure is absolutely intolerable. In the teaching of religion we must make good. We owe this to God whose rights in education we are defending. We owe it to the parents who entrust their children to us and that for no other purpose but that they might be well instructed and trained in this matter of supreme moment.

It is, therefore, not a comfortable feeling to have to face the fact that the results of our religious training are not exactly what they might be expected to be. No amount of optimism can entirely reassure us on this point. From competent and well meaning quarters it has been dinned into our ears that things might be better. Not inclined to self deception we are willing to face the facts squarely and make no attempt to gloss them over. This much we can say for our justification, that the cause of the failure cannot be sought in a lack of zeal. The religious teachers of the country have not spared themselves but have devoted themselves with utter self-forgetfulness to their tasks. Any one who knows them will concur in this testimony. Neglect of duty is entirely out of the question. The fault, then, lies elsewhere.

I have long ago lost sympathy for those who for educational failures always put the blame on the school. It is a cowardly thing, frequently done by those who have some fault of their own to cover up. The school receives the material, upon which it is to work, from the homes. In our days this material is very often of an unpromising nature. Parents not rarely indulge the fond delusion that the moment they send their children to school they are relieved of all responsibility. Few of them think of positively and constructively co-operating with the teachers of their children. The school of today is working under a very pronounced disadvantage, since it can place so little dependence on any kind of co-operation from the parents. We are not trying to shift the blame to other shoulders but stating a well known fact when we say that one reason for failure in religious education lies in the absence of proper home training. Modern psychologists are telling us that the first five years are the most decisive in a man's life. If this is so it logically follows that most

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men are made or marred before they have actually reached school age. The school in many cases has the ungrateful task of salvaging what has been spoiled by early educational blunders. Human material is of a very delicate nature and undergoes serious deterioration under unskillful treatment. Quite often the schools have to handle human material that has suffered extensively and that has to be remade. Such a situation handicaps the teacher and prevents him from achieving the results which under more favorable conditions could be easily realized.

In the light of these facts it would be unjust to lay the blame for failure in religious education exclusively at the door of the Catholic school. The Catholic home may not and cannot completely surrender its educational function, but must with the school share responsibility both for success and failure. The school is not the only educational agency. It may not usurp all the credit for success but neither must it be burdened with the entire blame for failure. We think that it is well to emphasize this, lest some overscrupulous teachers be unnecessarily depressed by lack of success. The conscientious teacher is a little too prone to take all the blame upon himself and to torment himself with self reproach.

In some cases it will be possible for the school to reach out to the homes and to influence them in the right direction. If parents can be made to realize their responsibilities in the matter, the work of the school will be considerably lightened and success is assured. The children will be the gainers if close and helpful contacts exist between home and school, between parents and teachers. Along this line much work remains to be done. As long as the school is expected to do the work of the teacher as well as that of the parents it cannot reach its highest degree of efficiency and will necessarily fall short of the ideal.

If religious education, then, has partially been a failure it must be born in mind that the school alone cannot be made responsible for the fact but that in part at least the blame must be shared by the home. Justice demands that praise and blame be fairly apportioned and that one be not condemned for the faults of another. A change for the better can only come when all the factors concerned realize their shortcomings and mend their ways. This vindication of the work of our schools is really needed and earnest teachers will appreciate it. Conscientious teachers have no desire to shirk their duties but they naturally chafe under unjust criticism.

It is not our intention to absolve the school entirely from responsibility in the matter of failure in religious education. Teachers gifted with vision feel that the methods employed in teaching religion must be brought up to date. It is not here a question of novelty for novelty's sake. The old methods are not to be discarded or at least modified merely because they are old. They are to be supplanted by new methods because the new methods have proved successful in other fields and are likely, therefore, to make for better results also when applied to the teaching of religion.

A method is a way of doing a thing. In all departments of life there are wasteful and economical ways of doing things. In teaching, especially, there are good and bad methods. The good methods save energy and time. A teacher using efficient methods and yet accomplish far less. There is the rub. Many of our teachers put forth heroic efforts and still have little to show for their pains. Poor methods frustrate their efforts and rob them of the fruits of their labor. Surely this is a very deplorable fact, the more deplorable since it could so easily be remedied. The better the methods are, the easier is the work of teaching. Certainly that would be a worth while gain, because teaching at its best is arduous work. To render the process of teaching easier and time-saving is undoubtedly very desirable from the standpoint of the teacher. It is desirable moreover from the standpoint of the child. Poor teaching methods make learning hard. The teacher who uses poor methods is very trying for the children. Such methods take all the pleasure out of learning and reduce it to the worst kind of drudgery. Both teacher and children, accordingly, suffer from the use of ineffective methods. Another point, however, must be considered. Though under a system of poor educational methods the teachers as well as the children exert themselves to the utmost they achieve but scant results. From whatever point of view we may look at the matter, poor teach-

ing methods are very uneconomical. They make teaching and learning distasteful; they waste time and energy; they make the class a veritable ordeal to all concerned; they render the object taught odious, and after having exacted a heavy toll of labor they remain barren of results. The question of method, then, surely deserves our attention.

A word may be said about the text to be used in the teaching of religion. Whilst in other branches the teacher may cast about and select a manual which he thinks best suited for his purpose, in religion he has little or no choice. In most cases the catechism is put in his hands and the catechetical text must be made the basis of his teaching. To this text he is supposed to adhere rigidly. The nature of the subject in a way requires this procedure. The teacher teaches religion not in his own right but as a representative of the Church. Ultimately, therefore, the Church must determine the text and limit the freedom of the teacher. Few teachers will regret this curtailment of their liberty. A considerable margin for individuality and self expression still remains. What might be said, however, is that the existing catechism is not in all respects pedagogically perfect. Some are rather merciless in their strictures on the catechisms chiefly in use. Many of these criticisms are exaggerated, others, however, are but too well founded. There is no question but that our catechisms should be remodeled and brought into accord with the requirements of modern didactics. This is a gigantic task. There is hope that a not too far distant future will bring us the necessary improvements. Meanwhile I would not rail against what we have but make the best of it. To have an aversion for the textbook we are using unfavorably affects our teaching. With proper methods, we can get much even out of our catechisms. Doctrinally they are correct. Their pedagogical shortcomings we can supply.

These preliminary remarks are intended to give us a measure of comfort. They are made to let us feel that if in some respects our religious education is a failure we do not bear the exclusive responsibility for this failure.

HOW CAN THE REASONING POWER OF CHILDREN BE BETTER DEVELOPED?

(Continued from Page 162)

developing thinking and reasoning," and I agree with him. Could not teachers make use of some device, for instance, a series of don'ts typed and placed in view on the bulletin board, an explanation of which could be given at will. Here are a few very necessary ones:

Don't judge a whole class by an individual.

Don't refer an effect to a wrong cause.

Don't ascribe to one cause an effect that may come from many.

Don't let your likes and dislikes influence your judgments.

Don't argue about things of which you are ignorant.

Don't answer an accusation by attacking your opponent.

As a conclusion to this essay I add the following recipe, which, if followed to the letter, will aid not only in developing reason but in an all-around development, physical and moral:

To infinite patience add a good share of wisdom,

Carefully strain through profitable experience,

Pour in a brimming measure of the milk of human kindness,

And season well with the salt of common sense.

Boil gently over a friendly fire made of fine enthusiasms,

Stirring constantly with just discipline.

When it has boiled long enough to be thoroughly blended

Transpose it by wise teaching to the eager mind of the child,

And set away to cool. Tomorrow he will greet you An educated man—a man who reasons.

MILTON'S HOMAGE TO MUSIC

(Continued from Page 158)

"Lowly they bowed, adoring, and began
Their orisons, each morning duly paid
In various style; for neither various style
Nor holy rapture wanted they to praise
Their Maker."

Even the celestial bodies, according to Milton, sing as they fly:

"And ye five other wandering Fires, that more
In mystic dance, not without song, resound
His praise, Who out of darkness called up Light."

Milton himself in his poem on "The Passion," exhibits his preference for gentle melancholy and the fitting instruments therefor:

"For now to sorrow must I tune my song,
And set my heart to notes of saddest woe,
Me softer airs befit, and softer strings
Of lute or viol still, more apt for mournful things."

In "II Penseroso," the poet puts on his "darkest grain" singing robes. The nightingale sets the character of the piece:

"Sweet bird that shunnest the noise of folly,
Most musical, most melancholy,
Thee, chauntress, oft, the woods among
I woo, to hear thy even-song."

Then may be heard:

".....the far-off curfew sound
Over some wild-water'd shore,
Swinging slow with sullen roar:"

Returning home we hear

"Such notes as, warbled to the string,
Drew iron tears down Pluto's cheek."

And then to sleep:

"And as I wake, sweet music breathe
Above, about or underneath,
Sent by some spirit to mortals good,
Or the unseen Genius of the wood."

And last, (not least) a visit to some vast cathedral is not to be forgotten:

"There let the pealing organ blow
To the full-voiced quire below
In service high and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into ecstasies,
And bring all heaven before mine eyes."

Of music inspired by Milton must be mentioned Handel's "L'Allegro" and "II Penseroso"; the "Comus" music written by Henry Lawes, and Handel's "Samson" based on Milton's "Samson Agonistes." Among modern writers, the most prominent is Sir Hubert Parry's setting of "Blest Pair of Sirens," or to give it its title, "At the Solemn Musick." This last poem is one of Milton's finest achievements, written in it is supposed when he was twenty-one years of age. It is very short, but what a wealth of imagery is contained in those twenty-eight lines! Notice the closing lines:

"O may we soon again renew that song,
And keep in tune with Heav'n, till God ere long
To His celestial concert us unite,
To live with Him, and sing in endless morn of light."

The setting by Sir Hubert Parry of this noble poem to music is worthy of it. No one could listen to it without being thrilled by its melodic ecstasy. It is immortal music blended with immortal verse.

Milton has really only one poem that deals especially with music. "At a Solemn Music," a beautiful little poem in which he bids music and verse with their wedded power present a vision of heavenly music, "that undisturbed song of pure content," that man may be able to join in it as once he did

"till disproportioned sin
Jarred against nature's chime and with harsh din,
Broke the fair music that all creatures made
To their great Lord, whose love their motion swayed
In perfect diapason."

In comparing Milton's use of musical allusions with Shakespeare's, it is at once evident, that while Shakespeare brings up the most vivid pictures of every variety of secular music. Milton gives us, especially in his angel music, glimpses of the developed state of religious music, and furthermore, Milton with his intensely earnest nature, never places music in the whimsical light that Shakespeare does. Music in Milton's mind was hedged about with a sort of divinity, and he was quite lacking in that quality of humor which laughs at what is loved in the very ecstasy of love. There can however be no doubt, that Shakespeare was a musician of the highest order, and of all English poets since his day, none shows a deeper insight into music than Milton. Music to him was no strange unaccountable mystery, but a language as familiar to him as Latin or Greek.



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THE WHOLE FIELD OF LITERATURE

Seen In All Its Parts

By Sister Mary Philip, S.C., M.A.

(Continued from June Issue)

The Literary Letter

History of the Literary Letter:

1. It is one of the oldest prose-forms in literature.
2. There are few examples of the letter in ancient classic literature, due, no doubt, to the destruction of national archives, the result of frequent conquests.
3. No authentic letters have come down to us from Plato, Aristotle, or the great Greek dramatists and historians.
4. Thucydides, Herodotus, Plutarch, Livy and other classical historians allude to the letter as a familiar prose-form in Greece and Rome.
5. Writers of a later period have left letters in both Latin and Greek.
6. The literature of the Christian era abounds with the letter.
7. The Fathers of the Church, Greek and Latin, have left many and varied examples of the letter.

Classic Latin Authors of the Literary Letter:

1. Cicero, 106-43, B. C.
2. Pliny, 62-113, A. D.

Cicero's Letters:

1. They hold first place among the ancient classic epistolary writings.
2. Next to his orations, his letters are the most valuable part of his literary work.
3. They have all the merits of autobiography—his relations with literary men of his age, his domestic sentiments, and also the great political movements of his day.
4. The excellent Latin prose, playful wit, freshness, and reality lend a charm to his letters.
5. They are the most valuable documents extant in relation to the civil war by which Roman republicanism was abolished and Roman imperialism inaugurated.

Pliny's Letters:

1. These letters, interesting, varied, and elegant, are written on the model of Cicero's.
2. They are carefully composed and written in the most graceful and polished Latin—an excess of study and refinement.
3. They illustrate the age of Trajan, and are principally remarkable as introducing us to the growing power of Christianity in the Roman empire.
4. They give us the most complete description of the Roman house that is found in Latin literature.

Greek Authors of the Letter in Christian Times:

1. Saints Basil, Chrysostom, Ignatius, Gregory Nazianzen, and other Greek fathers.
2. Alciphron, a free-thinker styled the "Minute Philosopher."

Latin Authors of the Letter in Christian Times:

1. Saints Augustine, Jerome, Ambrose, Bernard, Cyprian, Leo, and other Latin fathers.
2. Pope Gregory.

Letters of the Greek and Latin Fathers and Doctors:

1. Almost five thousand letters were contributed by them to the literary field.

2. These letters are of various character, doctrinal, ecclesiastical, historical, biographical, meditative, mystical.

3. All approach to conversation, and represent the abundance of the heart.

Alciphron's Letters:

1. They are a collection of three books—one hundred letters in all.
2. They are written in the best Attic, and describe rather minutely the social life of Greece.

Letters of the New Testament:

1. Twenty-one in number.
2. Written by the apostles, Saints Paul, Peter, John, James, Jude: Paul, fourteen; Peter, two; John, three; James, one; Jude, one.

Saint Paul's Letters are Representative Hebrew Literature:

1. One addressed to the Romans; one to the Corinthians; one to the Galatians; one to the Ephesians; one to the Philippians; one to the Colossians; two to the Thessalonians; one to the Hebrews; to Timothy one; to Titus one; to Philemon one.
2. With the exception of the letter to Philemon, which is a letter of friendship, they are all open letters, written for the edification and instruction of the faithful.

Special Literary Merit of Saint Paul's Letters:

1. They are a revelation of his personality, of his nobility of character.
2. They are valuable as an exposition of Christian doctrine.
3. Their literary value is permanent, filled as they are with emotion, beauty, pathos, sublimity—qualities that humanize writing and make it literature.
4. A vivid and impressive style, peculiar to oriental imagination, is manifest throughout his letters.

The Literary Letter in the Great Period of the Renaissance is Best Represented by Desiderius Erasmus, Dutch scholar, 1467-1536:

Letters of Erasmus:

1. They are valuable in reference to the history of that period.
2. They are full of wit and humor, for in them the religiousness of the divine is blended with the genial epigram of the man of letters.

French Authors of the Literary Letter:

1. Blaise Pascal, 1623-1662.
2. Madame de Sevigne, 1626-1696.

Pascal's Letters:

1. These letters are considerable in number, varied and important in matter, and finished in form.
2. They are an example of polite, controversial irony.

Madame de Sevigne's Letters:

1. From an historical point of view her letters are valuable.
2. Her wit and animation lend a charm to her expression.

English Authors of the Literary Letter:

1. Jonathan Swift, 1667-1745.
2. Alexander Pope, 1688-1744.

3. Lady Mary Montagu, 1690-1762.
4. Lord Chesterfield (Philip Dormer Stanhope), 1694-1773.
5. Thomas Gray, 1716-1771.
6. Horace Walpole, 1717-1794.
7. Oliver Goldsmith, 1728-1774.
8. William Cowper, 1731-1800.
9. "Junius" (Sir Philip Francis), 1740-1818.
10. Samuel Coleridge, 1772-1834.
11. Thomas Moore, 1779-1852.
12. George G. Byron, 1788-1824.
13. Percy B. Shelley, 1792-1822.
14. John Keats, 1795-1821.
15. Thomas Carlyle, 1795-1881.
16. Cardinal John Henry Newman, 1801-1890.
17. William E. Gladstone, 1809-1898.
18. Robert Browning, 1812-1889.
19. Matthew Arnold, 1822-1888.
20. Robert Louis Stevenson, 1850-1894.

Lord Chesterfield's Letters:

1. His fame rests on the letters written to his son and grandson—letters that lay equal stress on manners, energy, and knowledge.
2. His letters, excellent in style and content, are models of neatness, elegance and purity of diction.

Letters of Pope and Swift:

1. A choice collection from Pope, Swift, and their contemporaries are among the best in our literature.
2. Though not altogether free from too much refinement and study, on the whole they are animated by ingenuity and wit.

Letters of "Junius":

1. From the obscurity of a fictitious name, these letters instructed the body of the people in their constitutional rights.
2. The classic purity of their language, the force and perspicuity of their argument, their keen severity of reproach, in fearless and decisive tone, won for them great popularity.

Walpole's Letters:

1. Of fourteen volumes of his letters, the collection by Peter Cunningham, nine volumes, 1857, is the best.
2. In these letters are found social events, and the details of political struggles in English life.

Cardinal Newman's Letters:

1. The charm of his prose writings is emphasized in his letters, in which he reveals his winning personality.
2. A full play of humor, a vivacity of spirit, a fund of good nature, and the warmth and color of his personal experience are characteristic of his correspondence.
3. Ease and grace are the result of his intellectual qualities combined with his colloquial manner.

German Authors of the Literary Letter:

1. Johann W. Goethe, 1749—1832.
2. Johann C. F. Schiller, 1759-1805.

American Authors of the Literary Letter:

1. Ralph Waldo Emerson, 1803-1882.
2. Nathaniel Hawthorne, 1804-1864.
3. Abraham Lincoln, 1809-1865.

(Continued on Page 182)

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OUR SISTERS AND LONGER LIFE

By James J. Walsh, M.D., Ph.D.

Prayer and Health

AN old proverb which is very well known and is to be found in some form in most languages runs, "It is worry, not work, that kills people." The wide diffusion of the proverb makes it very clear that it represents a universal truth founded on the nature of man. According to an old tradition it is said that some of his friends once asked St. Anthony the Hermit who lived to be over a hundred and spent some seventy years in solitude in the desert, what was the greatest trouble he had ever had in life. With the opportunities for introspection that he enjoyed as a solitary, it was probably thought that he must have been able to weigh these various troubles and estimate them according to their relative importance. The answer that is attributed to him—it sounds a little bit as though it were much more modern than his time—is very interesting. He said, "Oh, I have had a lot of troubles but most of them never happened."

That formula contains a better characterization of worry than almost any other that can be made. Worry is taking trouble over things that may happen in the future or that may have happened in the past though as yet you are not sure about them, but that will prove very often as time goes on to be anything but troubles and sometimes actually to be helps on the road of life.

Worry is an old Anglo-Saxon word that comes from the verb *wurgan* which means to take by the throat, and is a very expressive term. Dogs "worry" sheep by jumping up and biting at their throats and pulling them down to suck their life blood. Worried people have something of that same feeling of tightness and discomfort in the throat region which the sheep must suffer from when the dogs are jumping up and pulling them down. Worry has been defined from a sociological standpoint as the tendency to occupy oneself with what has to be done next week or should have been done yesterday, while all the while you should be occupying yourself with what you are doing today. The remorse over spilt milk and the solicitude over what has to come but has not come yet, spoils the efficacy of labor for the present moment and makes it trebly hard to accomplish what one has to do today. It is the letting the dead past bury its dead and letting the future care for itself until it is time to care for it that is most characteristic of the genuinely religious mind. This treble preoccupation with future, present and past is more prone to bring about nervous exhaustion as it is called and nervous breakdown than anything else we have. There is another factor that enters into these cases very often. That is doing things and watching oneself do them lest we should seriously strain our powers or faculties or actually break down in the doing of them with some very damaging results perhaps permanent in character. A deep dread of this kind puts a brake on the energy that we have, divides it in order to divert some of it to solicitude, and does no good, but harm.

To be able to say, "Thy Will be done," fervently, is the best possible factor for enabling us to dismiss the past and to divert ourselves from solicitude about the future. We can then devote ourselves to the task of today quietly and wholeheartedly and without any waste of energy and without any short circuiting of energy within us that merely wastes power.

A great many people are probably inclined to think that prayer does not accomplish so much as this in life but that is because they do not know how to pray. Almost needless to say, prayer is never merely repetition of a formula of words even though there may be the greatest attention to them and though they may be well chosen and deeply expressive. Prayer is something deeper and higher than that and according to the well known definition it is lifting up of the heart to God and an acknowledgment of our dependence on Him. In the words of the old catechism it is "A raising up of the mind to God asking for help, begging forgiveness for past errors and thanking Him for all that He has done for us." Prayer to our generation sometimes seems too ideal a thing to be practical but the great Cardinal Mercier's expression must not be forgotten in this regard: "The ideal is not a dream but your practical duty of every day."

The most important thing in the world for health and long life is to keep from being solicitous about the future or over-regretful of the past. Man's principal task is to avoid vain hopes and futile regrets. I believe it was Cardi-

nal Mercier who said that "all that we have to do is to do God's Will today." No set of people in the world I think are more likely to devote themselves to just this ideal of paying attention to the present and not worrying over the future nor crying over spilt milk than the Sisters. Of course the vast majority of them have none of the sources of worry that are most disturbing for the people of the world. They have no money solicitude though a very few of them as superiors suffer because of it. They need not be solicitous about the future and as to whether they shall be cared for properly in their old age, for they have the older Sisters round them and they know how much they are respected in the community and cared for. Unfortunately it does happen about once a century that some nation even in our modern civilization jealous of their happiness puts the religious orders out and creates a set of very unfortunate conditions for the old Sisters of the community particularly, but this is so uncommon as not to be ordinarily a subject of worry. It is felt that if it did happen, it is God's Will and somehow He will provide for His own.

In general the attitude of mind of Sisters, that is of women religious, toward life is very helpful toward the prolongation of life. There is a great spirit of joyfulness among them and this keeps them from worrying about little things. Of course a few among them are chronic worriers. After all worry is human and to worry is even more human than to err. But that is rather exceptional and represents a dread or phobia rather than an ordinary state of mind. We think of the phobias as psychoneuroses, that is nervous conditions, which can ordinarily be overcome by proper cultivation of the spirit of joyfulness. A great many men and women after they have attained adult life and are going on toward middle life, are inclined to suffer from a certain amount of obsession, that is of feeling that there is some misfortune hovering over them or that something may happen to them that will make life very uncomfortable. Sisters have much less of this than the average of the population around them.

The reason for this is undoubtedly that they have a saving sense of the care of Providence for them. A distinguished English neurologist who had had a good deal to do with the care of the insane as well as of nervous people is quoted by Professor William James in his well known essay on "The Energies of Men" as emphasizing the fact that prayer is the great dissipator of the dreads and phobias of life. The physician quoted from was Dr. Thomas Hyslop of the great West Riding Insane Asylum in England, and he did not hesitate to declare that "the effect of prayer on those who habitually practice it must be regarded by us doctors as the most adequate and normal of all the pacifiers of the mind and calmers of the nerves that we have." Dr. Hyslop went even farther than that in a declaration to the British Medical Association at its large annual meeting in which he said that, "The best sleep producing agent which my practice has revealed to me is prayer."

I have often said before but think it well worth while to repeat it here that whenever a man or a woman can look calmly forward to the future and say from the bottom of his or her heart, "Thy Will be done," this constitutes the best aid that we have for relief from the vague worries and dreads and phobias that are likely to disturb a great many people. When it is realized that His Will will be done anyhow and that it is only a question of our considering that somehow what He wills is for the best for us, even though we may not quite see how it can be so, or only very imperfectly understand it, a great sense of security is awakened. This does not happen as a result merely of the conscious repetition of the words "Thy Will be done" a few times but many times until it has become a habit of mind and heart and soul that means much for practical every day life.

A great many Sisters whom I have known personally and intimately have had that state of mind which is so well represented by the well-known book mark or leaflet of St. Teresa which the great Carmelite is said to always have had near her as a companion in many trials and tribulations. To be able to get into the state of mind which is represented by those few brief lines is indeed a very precious thing for the bodily health, the mental attitude and even the spiritual life of the individual concerned. It is so well known that I hesitate to repeat it and yet it seems worth while doing so and in Longfellow's excellent translation it is a precious talisman:

"Let nothing disturb thee,
Let nothing affright thee,
All things are passing,
God never changeth.
Who God possesseth
In nothing is wanting,
Alone God sufficeth."

In my volume on "Religion and Health" I call particular attention to how much of strength and support in the hour of his severe trial Cardinal Mercier derived from prayer. If ever a man was severely tried in our generation it was he. Yet he proved the greatest moral force of the war, the man who stood as Horace long ago proclaimed that the perfect man, *totus teres atque rotundus*, (sufficient for himself with all the angular points of his character rounded off), should stand, unmoved even though the world is falling in pieces around him.

The old pagan poet knew men and women for all time because he knew human nature. That was why he asked "Who then is free?" meaning who is free from solicitude and from anxiety and from dreads that hamper him from doing things, and his answer is, "The wise man who can command his passions, who fears not want nor death nor change, firmly resisting his appetites and despising the honors of the world, who relies wholly on himself and can be depended on in every circumstance." Freedom is usually considered to be something very different from this self-control, but that is because freedom is often mistaken for license in our day.

(To be continued in October issue)

HUMOR OF THE SCHOOL ROOM

Talking in Sleep

Doctor (examining life insurance prospect): "Do you ever talk in your sleep?"

Prospect: "No, but I often talk in other people's sleep."

Doctor: "But how can that be?"

Prospect: "I am a college professor."

Another Smart Alec

Freddie: "Pa, how far can a dog run into the forest?"

Father: "What a foolish question. As far as he wants, of course."

Freddie: "No he can't! He can only run as far as the middle, after that he's running out of the forest."

Answer Coupled with Reason.

The teacher was giving her class their first lesson in fractions. An object lesson seemed desirable. "Helen," she said, "if a mince-pie were on your dinner table and your mother asked you if you would have a third or a fourth, what would you say?"

"A fourth," said Helen.

Some of the children tittered, and the teacher asked, "Why would you have a fourth?"

"Because," said Helen, "I don't like mince-pie."

Giving an Elaborate Reply

"Your school is not a seminary, it's a match factory," said the smart young college man to the girl student.

"You're right," said the girl. "We furnish the heads and get sticks from the men's colleges."

In the History Class

Mr. Bryce, the British Ambassador, tells a good story to illustrate the exalted opinion that he thinks Americans generally have of their nationality.

It was in a schoolroom, and during a review of history since the creation.

"Who was the first man?" the examining teacher asked.

"Washington," hastily replied a bright boy, quoting a familiar slogan, "first in war, first in peace, first—"

"Wrong" Adam was the first man."

"Oh, the pupil sniffed disgustedly, "if you are talking about foreigners—"

Not the Same

Young Hopeful: "Father, what is a traitor in politics?"

Veteran Politician: "A traitor is a man who leaves our party and goes over to the other one."

Young Hopeful: "Well, then, what is a man who leaves his party and comes over to yours?"

Veteran Politician: "A convert, my son."



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THE NEW HISTORY

By Rev. Peter M. Dunne, S.J.
(Concluded from September Issue)

In uncritical partiality and biased interpretation Catholic historians have not deviated from the standards of truth and science to the extent of the non-Catholic historians of the older school. Indeed, they were under less inducement and temptation to do so. In other words, during the centuries which followed Luther's revolt from the old Church, partisan history was of a nature to serve the Protestant historians rather than the Catholic writers. The Revolt had to be justified, and what more efficient way of doing so than to paint the past of the mother Church as dark and as black as could be. This was the method of the Magdeburg Centuries. Catholic historians had only, for the most part, to tell the truth to be vindicated. Abuses there were, especially during the declining Middle Ages. But the good had been abundant, particularly in other periods, and had only to be brought out. This the great opponent of the Centuries, Cardinal Baronius, did in his *magnum opus*, the "Annals." That he had but to appeal to the truth of the past is seen in his splendid qualities of "unprecedented historical penetration, power of research, and zeal for verification," but most of all in the mature and marching dignity of his chapters, which appear all to better form when compared with the tone of the Centuries. Baronius was a fine precedent for Catholic scholars, and his example was not lost. The great Benedictine school of Saint-Maur, of which Mabillon was a worthy representative, and the long continued school of the Bollandists with Rosweyde and Bollandus at their head continued the excellent and courageous traditions of Baronius. These men acknowledged truth even when it was unsavory. Baronius has some pointed reflections to make upon the methods of Pope Alexander VI and the Bollandists' constant unfolding of objective truth against the beliefs and even the attacks of traditionalist schools has been not long since interestingly told by their present chief, Hippolyte Delehaye, S.J.

But so fierce was the Protestant attack and so constant the imputation of evil that there arose two quite natural reactions in the Catholic camp: First, a retaliation in offense and a flinging back of imputation. Then, an apologetic attitude which did not only refute false imputation, but came also to excuse or explain away even such things as could hardly be defended. In this way the separate fields of history and of apologetics became confused, and many of an older generation than ourselves conceived of history as primarily a defense of the Church. Here then one saw emotion and party spirit encroaching upon the field of criticism and science, a good deal of Catholic historiography fell off from the splendor of the examples we have just mentioned.

But the spirit of the New History has been long stirring in Catholic circles. The ringing words of Montalembert in the preface to his "Monks of the West," advocating frankness and candor and judicious interpretation with regard to the abuses in the Church have been largely assimilated. Cardinal Newman's polished pen has made its point felt when he condemns in Catholic writers "the endemic perennial fidget which possesses us about giving

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scandal." He complains of omissions of facts by Catholic historians of the old school and the glossings over of memorable events, "whereas of all scandals such omissions, such glosses, are the greatest." Above all, the authoritative voice of Leo XIII has spoken. Besides his advice to the historian to omit nothing that is true, he wrote to the French clergy in 1899: "God does not want our lies. The historian will be able better to manifest the Church's divine origin.... in proportion as he is faithful to keep back nothing of the trials which she has had to experience in the course of ages through the frailty of her children, and sometimes even of her ministers." How identical in spirit was the advice of Father Francis X. Wernz, General of the Society of Jesus, when he said to the Jesuit historians who were about to begin their monumental history of the whole Society: "The only foundation for edification is the truth." Faithful to the above scientific principles has been pre-eminently Dr. Ludwig von Pastor in his history of the Popes. And because the Jesuit historians just referred to have been faithful on the whole to the advice of their general we enjoy today the critical works of Father Antonio Astrian for Spain and Father Tacchi Venturi for Italy. Father Hartmann Grisar, S.J., in his standard volumes on Luther has touched the very summit of fairness, while names like Hippolyte Delehaye, Henri Baudrillart, L. Salembier, Henri Pirenne and DeWulf can be taken at random from the works of Continental historians to swell the list of Catholic representatives of the New History. English historians have followed the excellent example of Lingard: men like Cardinal Gasquet, Bede Jarret, Father Cuthbert, O.F.S.C., Edmund G. Gardner, A.L. Maycock and the Jesuits Herbert Lucas, Herbert Thurston and the late John Hungerford Pollen.

Though the names of eminent Catholic historians in America are not so abundant, nevertheless the New History is not without its noteworthy representatives. The eminent John Gilmary Shea, the pioneer of Catholic historiography in the United States, must be felicitated for the excellence of his tone at a time when this excellence was less common. The Rev. Peter Guilday of the Catholic University of America, in his "Introduction to the Study of Church History," insists on the spirit of criticism and of impartiality, and he condemns those Catholic historians "who have sacrificed truth to partisan feeling, to private passion, or to earthly interests." Father Guilday advocated for the cultivation of impartiality the development of the "moral virtues, the chief of which are prudence, justice, temperance, and fortitude." A later volume, edited by the same author and contributed to by the distinguished Catholic historians of the United States, received high praise in the *American Historical Review* for the excellence of its tone. The volumes of Carlton Hayes are so fair and well-balanced on points that used to provoke impassioned judgment that it becomes difficult to determine whether a Catholic has been the author. Carlton Hayes and Parker T. Moon have written a text for schools which is an embodiment of the new spirit. We have a typical example of the progress of the New History among Catholic scholars of America in "Modern World", the textbook used in many Catholic secondary schools and written by the Jesuit Fathers Francis

S. Betten and Alfred Kaufman. There is a spirit of frankness here and of candor that you will look for in vain in some of the older textbooks. This becomes particularly apparent when the causes of the Protestant Revolt are touched upon. Father Betten, who wrote this portion of the book, has here repressed the "endemic perennial fidget" about giving scandal. You will not find in the older books written for Catholic schools such candid paragraphs as are grouped together under chapter twentieth of "Modern World" dealing with the "need and possibility of true reform."

This spirit of the New History has manifested itself down through all the grades and strata of Catholic thought and output. Thus the articles by H. E. G. Pope in "The Catholic World" for September, 1926, and, more important still, the splendid exposition in "The Ecclesiastical Review" for November, 1927 by the Oxford scholar, Father Cuthbert, O.S.F.C., on "The Catholic Reformation in the Sixteenth Century." In the summer of 1919 the late Rev. Theodore Pockstaller, S.J., gave at the University of Santa Clara a course of lectures instinct with the spirit of the New History. The seed he then planted in his pupils has since sprouted and is now bearing fruit. The courses now being offered in the Jesuit seminaries, by Father Robert Schwickerath at Woodstock College, Maryland, and by Father Francis X. Mannhardt at St. Louis University follow along the same lines of enlightened scholarship. Father Herbert Lucas, S. J., gave not many years ago a course of lectures in Liverpool, England, for laymen on the abuses in the Church prior to Luther's revolt. He was criticized for this by some of his confreres, but he replied that it was good for Catholics to know these facts about their own Church, and in any case, it were better that Catholics learn these things from Catholic sources and under Catholic auspices than from other sources further removed. In the winter of 1922 in Innsbruck, Austria, the Rev. Francis Pangerl, S.J., gave a course of lectures for laymen of which the title read: "Dark Pages in the History of the Church."

Thus the New History, by introducing a spirit of fairness and justice, by bringing about the unimpassioned consideration and judicious interpretation of all the groups of objective facts, is leveling a barrier which more than anything else was blocking the progress of modern historiography. The New History is giving both to Catholic and to non-Catholic historians what they needed most. To Catholics a greater spirit of humility and candor shown in the willingness to admit of weakness and faults and abuses in the story of their Church's past; to non-Catholic scholars a spirit for fairness and impartiality and a willingness to give credit for what was good in the old Church and in the Middle Ages of which it was the soul.

In conclusion, the spirit of the New History may be well illustrated by the closing passage in Lynn Thorndike's *Medieval Europe*: "The passing of the Middle Ages was in many respects a matter to be regarded not without regret. A writer who was not a Roman Catholic and who knew both medieval and modern history, Bishop Stubbs, of the Church of England, the great authority on the medieval development of the British Constitution, has thus compared the thirteenth with the sixteenth century:

(Continued on Page 182)

COMPENDIUM OF HIGH SCHOOL (ACADEMIC) RELIGION

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COMPENDIUM OF FOURTH YEAR HIGH-SCHOOL

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Symbolism of These Masses

Mass of the Third Day is commemorative of the three days which Christ passed in the sepulchre and as presaging the Resurrection. The Apostolic constitutions prescribe the psalms and prayers for a deceased person on the third day.

Mass of the Seventh Day. St. Ambrose bears witness to the ancient practice of special prayers for the dead on the seventh day, as symbolical of the eternal sabbath or rest of the holy dead.

Mass of the Thirtieth Day. The thirtieth day is commemorative of the thirty days that the Israelites mourned for Moses.

Tertullian says that the annual commemoration or Anniversary Mass for the dead dates back to Apostolic times.

From the desire to benefit our deceased parents and relatives, the question often arises, "Has a Requiem Mass a greater efficacy for the relief of the suffering souls, than a Mass which conforms to the office of the day and is said for their intention?" The Requiem Mass has not greater efficiency as a sacrifice, but it is more useful to the departed, because of its special prayers said for the departed, such as the Collects, Secrets, Postcommunions, etc. However, when we reflect on the terrible pains of Purgatory, suffered by our dear ones, is it not better to have the Mass of the day said for them, thus giving them the immediate application of the Precious Blood, than to make these dear patient suffering souls go without any relief, because we want to have a Requiem Mass said? May it not be that one Mass said for them, though it not be a Requiem Mass, may be all that is needed to pay their entire debt to Divine Justice and thus admit them to the eternal possession of God to begin their eternity of happiness?

Extreme pain here on earth demands immediate relief, and since the Church teaches that the suffering souls in purgatory are in extreme pain, will not the promptness with which we have the Holy Sacrifice offered for the dead, even tho it cannot be a Requiem Mass, be more acceptable to them than to be without that relief for even a delay of a day or two?

Liturgy of the Requiem Mass

The Mass and office for the dead are modelled on the offices and Masses of the liturgical feasts, hence there are:

Requiem Masses of double rite, in which there is but one prayer said, corresponding to the office in which the antiphons are double.

Requiem Masses of the semi-double rite in which the Mass has several prayers, while in the corresponding semi-double office, the antiphons are not doubled.

The rubrics of the breviary and of the ritual prescribe the duplication of the antiphons in the office of the dead on:

Days of Double Rite

1. All Souls' day.
2. On the day of the obsequies.
3. On the third day.
4. On the seventh day.
5. On the thirtieth day.
6. On the anniversary day.

Three Masses on All Souls' Day

Pope Benedict XIV granted to all priests in the dominions of Spain and Portugal the privilege of saying three Masses on All Souls' day. This privilege was extended to the priests of the whole world by Benedict XV in his constitution "Incrumentum altaris" of August 10, 1915. Wherever the three Masses are celebrated, one must be said for the repose of the holy souls, a second for the intention of the pope, and the third, for whatever intention the priest chooses, however, only one Mass stipend may be accepted. All altars are privileged on All Souls' day.

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Meaning of a Privileged Altar

A privileged altar is one to which, by a special favor the Holy Father annexes a plenary indulgence applicable only to the departed, and obtainable by a priest saying Mass for them at that altar. Pope Pius VI thus expressed himself on the subject of a privileged altar in his brief of August 30, 1779: "Every time a priest, secular or regular, shall celebrate at this altar, we grant a plenary indulgence, by way of suffrage, to that one of the faithful departed for whom the Holy Sacrifice shall have been offered, so that in virtue in the treasure of the Church, that is the merits of Christ, the Blessed Virgin and the saints, this soul may be delivered from the pains of purgatory." Such is the sentiment of St. Peter's successors in reference to a privileged altar.

Conditions for Obtaining the Indulgence of a Privileged Altar

1. The priest should determine in his mind the particular soul to whom he may wish to apply the indulgence of the privileged altar.

2. The Mass must be said for the deceased person to whom the indulgence is to be applied, because the indulgence is attainable only through the celebration of the Mass; neither can the indulgence be applied to one soul, and the Mass to another, as is evident from the papal indults. This is stated by Rev. F. A. Maurel, S.J., in his work entitled, "The Christian Instructed in the Nature and Use of Indulgences," and he states that this decision he received from the substitute of the Sacred Congregation of Indulgences in October, 1868.

3. Since February 20, 1913, any Mass allowed by the rubrics now suffices.

Masses Prescribed for All Souls' Day

First Mass should be the one given in the Roman Missal for the feast of all the faithful departed.

Second Mass should be the Mass for the anniversary of the deceased with the Dies Irae.

Third Mass should be the daily Requiem Mass, also with the Dies Irae. Special prayers for the second and third Mass were prescribed by a decree of the Sacred Congregation of Rites on August 11, 1915.

Commemoration of All Souls a Double of the First Class

By a decree of February 28, 1917, the commemoration of all souls was raised to a double of the first class, for the whole Church, so that it excludes all local feasts, feasts of churches, religious orders or institutions.

Liturgical Colors

The Church permits the use of five colors in the sacred vestments.

White, which denotes purity, innocence, or glory. This is used on the feasts of the Blessed Trinity, of our Lord, of the Blessed Virgin, on the feasts of the Angels, and of all saints who were not martyrs, and on the feast of All Saints.

Red symbolizes fire or blood. It is used in Masses of the Holy Ghost, such as Pentecost, to remind us of the tongues of fire; and on the feasts of all saints who shed their blood for the faith, and on the feasts of the Holy Cross, May 3rd, and September 14th.

Purple or violet is expressive of penance. It is used in Lent and Advent, except on saints' days. Purple is also used on the festival of Holy Innocents, December 28th.

Black is the color of mourning for the dead. It is worn at all Masses of Requiem and also on Good Friday.

Green is symbolical of hope and is used on the Sundays after Pentecost, and on other Sundays or other days that are not saints' days.

Rose-colored vestments are prescribed, when obtainable, at the Solemn Mass on the third Sunday in Advent, called Gaudete Sunday, and on the fourth Sunday in Lent, called Laetare Sunday. Gold vestments may be used as a substitute for white, red, or green.

Vestments that Vary as to Color

1. Chasuble.
2. Dalmatic.
3. Tunic.
4. Stole.
5. Maniple.
6. Chalice veil.
7. Burse.
8. Antependium, a cloth hung in front of the lower part of the altar.

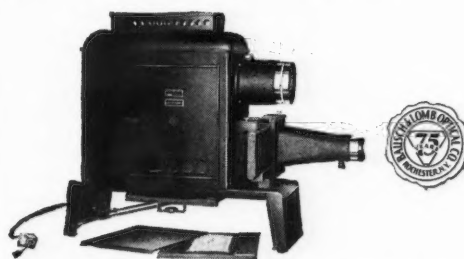
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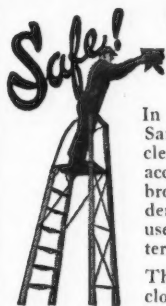
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9. Tabernacle veil.

The bishop's gloves, stockings, and sandals vary in color according to the color used at Mass, but these are not used by the bishop at Requiem Masses.

In the Roman rite Mass may be said on every day except Good Friday, when the service called Mass of the Presanctified is said. It is not really a Mass, for there is no consecration, and the essence of the Mass is the two consecrations. This service is called "Presanctified," because the celebrant receives in Communion a Host consecrated the day before. No one but the celebrant is allowed to receive Holy Communion on Good Friday, except those in danger of death, who receive Holy Viaticum.

THE WHOLE FIELD OF LITERATURE

(Continued from Page 175)

Letters of Pope Leo XIII:

1. These are models of classical style, clearness of statement, and convincing logic.
2. Several memorable encyclicals treat of the most serious questions affecting modern society.
3. Civilization owes much to these master-pieces in socialistic teaching, which give a vigorous impulse to the social movement along Christian lines.
3. These letters are as universal, as stimulating, as consoling as is the socialistic content of the Following of Christ—Thomas a Kempis.

Subject-Matter of Some of the Encyclicals of Leo XIII:

1. The equality of men, issued in 1878, attacks the fundamental error of socialism.
2. The study of Scholastic philosophy, 1880.
3. Christian marriage, 1880.
4. Christianity as the foundation of political life, in two encyclicals, 1881, 1885.
5. Importance of historical studies, 1883.
6. Against Freemasonry, 1884.
7. The real meaning of liberty, 1888.
8. The duties of a Christian citizen, 1891.
9. A study of the scriptures, 1893.
10. The unity of the Church, 1896.
11. The relation between capital and labor, 1891, is set forth with profound erudition.
12. A definite decision against the validity of the Anglican Orders, 1896.
13. One addressed to Cardinal Gibbons in which is pointed out the dangers of certain doctrines styled "Americanism," 1899.
14. One to the French bishops, to guard against the dangers of the new style of apologetics founded on Kantism, later known as Modernism, 1899.

Editor's Note: A bibliography for the study of the Literary letter will be supplied upon application.

THE NEW HISTORY

(Continued from Page 179)

"The sixteenth century as a century of ideas, real, grand and numerous, is not to be compared with the thirteenth century. The ideas are not so earnest, not so living, nor so refined. The men are not so earnest, so single-hearted, so lovable, by far. Much doubtless has been gained in strength of purpose, and much in natural progress; but compare the one set of men with the other as men, and the ideas as ideas, and the advantage is wonderfully in favor of the semi-barbarous age above that of the Renaissance and Reformation."

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BREVITIES OF THE MONTH

By the will of Mrs. Anne Lee Harrison, of St. Louis and Leesburg, Va., who died on July 14, a legacy of about \$230,000 will go to St. Emma Industrial and Agricultural Institute for Colored Boys, at Belmead, Va.

The 70,000 members of the San Francisco Archdiocesan Council of the National Council of Catholic Women will be asked to contribute one dollar each for the erection of the proposed school for subnormal children, part of which has been raised.

Advocates of a Federal Department of Education with cabinet post suffered a sweeping defeat in the platform adopted by the Republican Party at its national convention. The Democratic plank on education is a distinct recognition of States' rights and duties in the conduct of schools.

The Capuchin Order is commemorating during the present year, the fourth centenary of its foundation. The year of jubilee offers a fitting occasion to recount the history and achievement of this great order. Their name is derived from a portion of their habit, a long pointed "capuche" or hood which is attached to the shoulders of their robe.

Brother Paul, recently elected Superior General of the Xaverian Brothers and who was long head of St. Mary's Industrial School of Baltimore, and Provincial of the Xaverian Brothers in the United States, will clear up his affairs in America before taking up his official residence in Belgium. He hopes to spend about four months a year in each of the three Provinces of the congregation.

The historic mission bells of Santa Clara, Calif., which the pious king of Spain, Carlos V., sent to the Franciscan padres in California 150 years ago with the request that they be rung every night for the souls of the faithful in purgatory, have been hitched to electric devices and sounded every hour by push button to summon the students of Santa Clara university to their classes.

William Fox, student of De La Salle Institute, London, Ontario, conducted by the Christian Brothers, who recently won the distinction of being Canadian premier orator of secondary schools, has the privilege of representing the Dominion in the international competition at Washington, D. C., in October. The feat also earns for the youthful "Demosthenes" a trip to Europe.

October Twelfth — Columbus Day.

The program should consist mainly of stories told by pupils of the conditions in Europe in the time of Columbus, ideas of the earth, knowledge of geography, commerce, and incidents in the life of Columbus.

October 7-13—Fire Prevention Week.

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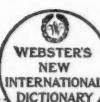
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What You Find
Pronunciation
How to Find Meanings
Parts of Speech and Meanings
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CONTRIBUTIONS—As a medium of exchange for educational helps and suggestions The Journal welcomes all articles and reports, the contents of which might be of benefit to Catholic teachers generally.

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EDITORIAL COMMENT

Studying "for the Mind's Sake"

A scathing condemnation of the educational methods at that time prevalent in Great Britain was written by Frederick Harrison, the historian, some forty years ago. His own education, gained in an earlier era, had been systematic, but free from the pressure and grind that later came into vogue. He had been in the care of tutors who taught him to study "for the mind's sake." As teacher and examiner he became familiar with subsequent methods of instruction, and exploded against them these words of indignant protest:

"Our modern education is hardening into a narrow and debasing mill. Education is over-driven, over-systematic, monotonous, mechanical. At school and at college, lads and girls are being drilled like German recruits—forced into a regulation style of learning, of thinking, and even of writing. They all think the same thing, and it is artificial in all. The round of endless examination reduces education to a professional 'cram,' where the repetition of given formulas passes for knowledge, and, where the accurate memory of some teacher's 'tips' takes the place of thought. Education ought to be the art of using the mind and of arranging knowledge. It is becoming the art of swallowing pellets of special information. The professor mashes up a kind of mental 'pemmican,' which he rams into the learner's gullet. When the pupil vomits up these pellets, it is called 'passing his examination with honors.' Teachers and pupils cease to think, to learn, to enjoy, to feel. They become cogs in a huge revolving mill-wheel; which never ceases the dust of chaff. In thirty years the academic mill, which runs now at high pressure like a Cunard liner racing home, has never turned out one single fresh mind or one fertile idea."

Harrison's criticism was aimed at modern education, and he looked back with respect to the past. Long before Harrison's time, however, there had been caustic disapproval of education as conducted in Great Britain. It was Robert Southey (1774-1843) who declared, "All I learned at Oxford was a little swimming and a little boating."

There always has been criticism of educational methods. Frequently the methods have been changed, notwithstanding which criticism has continued. Two reasons for this which have existed in the past will persist. One is that nothing human is perfect, and the other that critics rarely are content with anything falling short of an impossible ideal. It is well, no doubt, for those in charge of educational institutions to listen to suggestions for improvement, adopting such as seem good in their eyes; but it is also well for them to remember that not even critics are infallible—some being shallow, some conceited, and most of them irresponsible. Despite the fault found with methods in higher education at the present time, it is worthy of remark that a larger proportion of parents are sending their children to college than ever before in the history of the world. Not all who go to college come forth scholars, but those who study for their mind's sake will become better equipped for the battle of life.

A Model College Memory Publication.

The School Journal acknowledges receipt of a copy of The Litany, published by the students at College Misericordia, Dallas, Pennsylvania. It is a specimen of sumptuous and artistic printing, illustration and binding, containing The Litany of the Blessed Virgin Mary, numerous literary gems, and a description of College Misericordia, with a setting forth of student organizations and activities for the year 1928. The publication constitutes a memory book which ranks among the choicest models in its class, and will be preserved as a precious possession by all friends of the institution into whose hands it may find its way.

Prompt Notice of Change of Address.

Those of our subscribers who have their addresses changed during the summer months are requested to notify us promptly, giving both the new and old addresses, in order that regular delivery may be had in the future. Any missing issue will be supplied without charge, if early application is had. Complete files of The Journal now.

Thoughts for Teachers.

Editor Catholic School Journal: Leslie Stanton, on page 105 of the Catholic School Journal, June issue, remarks: "No one who says 'Like I' can be tolerated as a regulator of English speech." Can anyone be tolerated who has his mouth filled with I, I, I? Whoever is not disgusted with the repetition of I, I, I, must be in possession of a solid ear-drum. Children should be taught to detest that letter I in their speech or writing. A page filled with big I, I, I, is intolerable to sensitive minds. Another item on this same page is headed "Parks as Texts for Teaching." What a blessing if our schools were in the parks in summer time! In some localities in Africa this is really the case. Children study their lessons under the trees, and the birds keep them awake. Did not Christ and His Apostles deliver their Divine Message under the blue sky, amid trees, flowers and song birds?

(Rev.) Raymond Vernimont.
Denison, Texas.

Films for Free Use by Schools

"Wheels of Progress" is the title of an educational motion picture which has been made for free distribution by the United States Department of Agriculture. It compares the highway transport conditions of thirty years ago with those of today. The picture is one reel in length and requires fifteen minutes to show.

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Secondary Schools and Colleges

Do American secondary schools shirk work that properly is within their scope? Has a time arrived when this will be tolerated no longer? Following is an extract from the annual report of President Lowell of Harvard University:

"The American college has been doing a great deal of teaching that properly belongs to the secondary schools, and no graduate school in this country has confined itself to work of strictly graduate character. Such a condition is unfortunate, but it is inevitable, because American sec-

ondary schools do not complete the secondary teaching that ought to be done at the age our young men come to college; and hence little of the instruction in college has been on a real university level. Nor can a change in either respect be made suddenly. The schools are improving slowly, but cannot do so rapidly until the teaching of the children begins younger and is carried on faster in the earlier years."

What President Lowell protests against has been observed and complained about by others, for many years—in fact since secondary schools of the prevailing type supplanted the old-time academies. Of course there are secondary schools not amenable to the criticism, but these may be exceptions proving the rule. The thoroughness of the instruction in representative Catholic secondary schools is frequently a subject of remark. Thoroughness is essential for the attainment of satisfactory and lasting results. What is only half taught might almost as well be not taught at all. What is not made the subject of drill generally leaves but a vague impression on the mind, and in course of time even this vague impression passes away.

Civil Government in Elementary Schools

There are many pupils who leave the common school without securing any knowledge at all of the Constitution of the United States. Then they usually go all through life and vote at the polls, without knowing very much of the structure of the government that holds out to them this great privilege. This accounts for some persons uttering things that they would not have said had they been sufficiently educated in the matter.

We do not hear or read much concerning this part of a child's education, but other things should not absorb a teacher's attention to the extent that this part is forgotten and the teaching of the principles of the Constitution dropped in the life of the eighth year pupil. This class should understand some of the forms of government that existed in the different sections of our country prior to the adoption of the Constitution of the United States. If they have time they should read the Articles of Confederation and find out the weakness of this state paper, then they can begin to see reasons for a better Constitution, and as they study it, they can readily appreciate the strong points it contains.

We think it is highly proper that this be studied at least briefly in the common schools by the eighth year pupils, because a large per cent of them never get into the high school where civics is taught. Those that step out from the common schools, never to enter any other school, should be given sufficient knowledge of the structure and functions of the different parts of our government, that they may be more able to exercise their judgment in anything that pertains to the welfare of our government, that they may be able to appreciate the value of our great state paper, and that they may be more intelligent in things that are connected with the doings of our great country.

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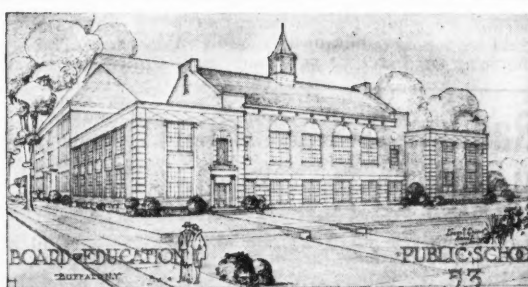
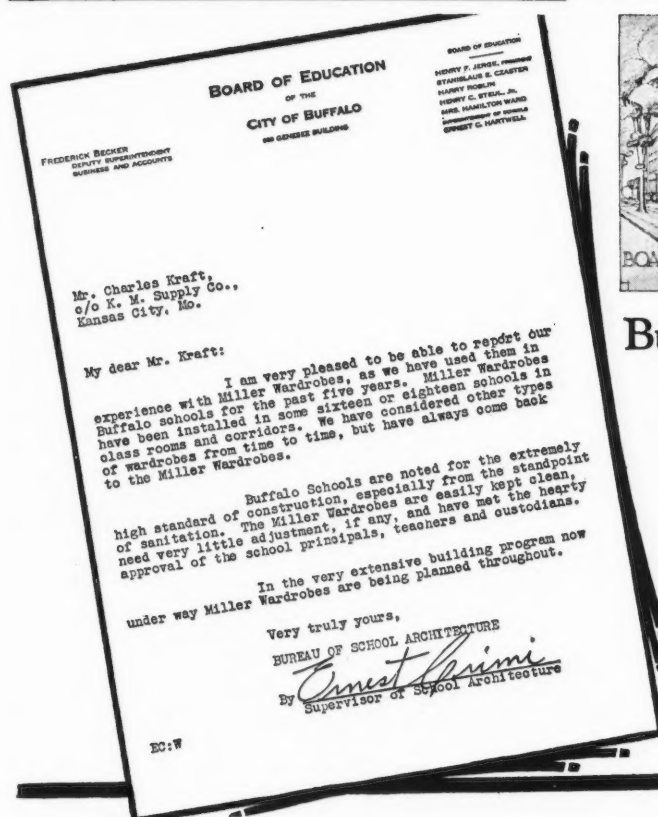
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NEW BOOKS REVIEWED

The History of Franciscan Preaching and of Franciscan Preachers (1209-1927). A Bio-Bibliographical Study. By Anscar Zawart, O.M., Cap. (Reprint from the Report of the Ninth Annual Meeting of the Franciscan Educational Conference. Stiff paper covers, 355 pages. Price,..... Joseph F. Wagner, Inc., New York.

This study of a subject important and attractive from many points of view was listened to with so much interest by Friars attending the Educational Conference of the Franciscan Order held at Athol Springs, N. Y., in July of last year, that a wish was expressed for its publication in the present form, to make it available for a larger audience. It will be widely appreciated.

The Story of St. Francis of Assisi for Children. By Sister Eleanore, C.S.C., Ph.D., Author of "Talks with Our Daughters," and "The Little Flower's Love for the Holy Eucharist." Stiff paper covers, 61 pages. Price, 30 cents net; \$27 per 100. Benziger Brothers, New York.

Here is the story of the beautiful life of St. Francis, told sympathetically and in simple language, making a direct appeal to readers of tender age. It is copiously and artistically illustrated an admirable book for the purpose of a gift from a parent to a child or for distribution at schools in the form of prizes or souvenirs.

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The Stars. By Harlow Shapley. Paper covers, 28 pages. Price, 35 cents net. American Library Association, Chicago.

This is an addition to the "Reading With a Purpose" series, an issue of concise and authoritative little pamphlets, widely recommended by librarians and school teachers, for the reason that they are prepared by qualified writers, are up-to-date and are practically helpful to people, young or old, who read with a view to improvement of the mind. Harlow Shapley writes with authority on the subject of astronomy, as professor of that science at Harvard University and director of the Harvard Observatory. He gives a summary of its status at the present time, indicates the radical changes which theories relating to the stellar universe have undergone as a result of recent additions to scientific knowledge, and names important current books on the subject for the guidance of the general reader.

Why Do Catholics Attend Mass? I. Because Mass is the Sacrifice of the New Law. By Dom. Louis Trauffer, O.S.B., and Dom. Virgil Michel, O.S.B. St. John's Abbey. Pamphlet, uncovered, 15 pages. Price, 5 cents net. The Liturgical Press, Collegeville, Minnesota.

Why Do Catholics Attend Mass? II. Because the Mass is the Sublime Sacrifice of Christ Himself, and because the Mass is Also the Sacrifice of the People and for the People. By Dom. Louis Trauffer, O.S.B., and Dom. Virgil Michel, O.S.B., St. John's Abbey. Pamphlet, uncovered, 15 pages. Price, 5 cents net. The Liturgical Press, Collegeville, Minnesota.

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College Handbook of Composition.

By Edwin C. Wooley, Ph.D., formerly Head of Department of English, University of Illinois. Cloth, 396 pages. Price, \$1.24 net. D. C. Heath and Company, Boston.

This is an admirably full and reliable book of rules for all in search of information on matters of grammar, spelling, punctuation, paragraphing, manuscript-arrangement or letter-writing. It is conveniently arranged for ready reference. There are examples to illustrate the application of the rules. The volume is invaluable to those who prepare written matter for the printer.

Wisconsin. By Dr. Edward A. Fitzpatrick, dean, Graduate School, Marquette University. Cloth, 429 pages. Price, \$1.72 net. The Bruce Publishing Company, Milwaukee.

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Religion. A secondary School Course. Book One. By Rev. Raymond J. Campion, S.T.B., M.A., Brooklyn Preparatory Seminary, Brooklyn, New York. Foreword by Very Rev. Msgr. Joseph V. S. McClancy, L.L.D., Superintendent of Schools, Diocese of Brooklyn. Cloth, 321 pages. Price, William H. Sadlier, New York.

Here is a new work on a subject of the utmost importance which has been taken up in the past by many who were less broadly and deeply grounded in knowledge of its practical requirements than Father Campion, who has been able to bring to his task not only the knowledge of the theologian but also the experience of the teacher. The result is a text original in a high degree, refreshing and illuminating and practically adapted to the purpose it is intended to subserve, which is to instill in the minds of students the principles of the Catholic religion as a rule of conduct, the motivating influence of their lives. From the nature of the subject, there can be nothing new in the matter of a work of this character. Its exceeding merit lies in the manner of presentation. The book merits a warm welcome from directors of Catholic education.

America. By Rev. Philip J. Furlong, Ph.D., Professor of History, Cathedral College, New York. Foreword by Rt. Rev. Joseph F. Smith, Superintendent of Schools, Archdiocese of New York. Illustrations in color by Thomas Fogarty. Cloth, 643 pages. Price, William H. Sadlier, New York.

The fascinating story of the discovery, colonization and development of the Western World and the rise and growth of the great Republic has never been more graphically and grippingly set forth in a style adapted to the comprehension of readers of school age than in this attractive volume. In the opening pages the history of mankind from the beginning is

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briefly sketched, to make a setting for what follows, so that children who have been conducted through the volume by competent instructors will be put into the possession of a fund of knowledge that will go a long way toward qualifying them for intelligent participation in the duties of intelligent and useful American citizenship. The maps and illustrations greatly enhance the value of the book for the purposes of the young student. It is a model elementary textbook of history.

A Child's Book of Songs. By Robert Foresman. Cloth, 98 pages. Price, 52 cents net. American Book Company, New York.

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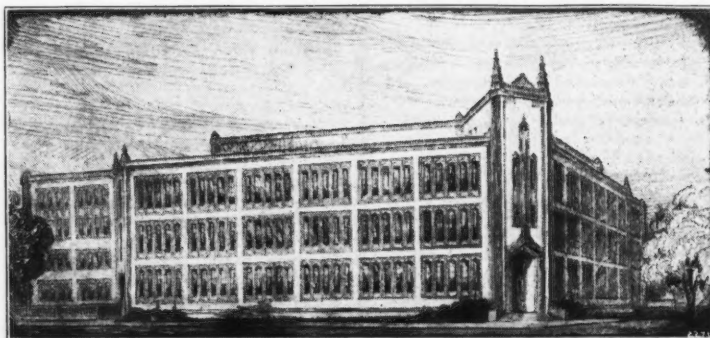
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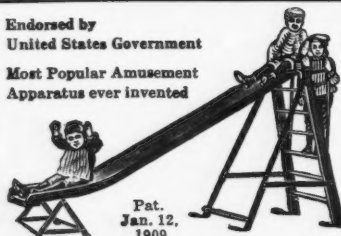
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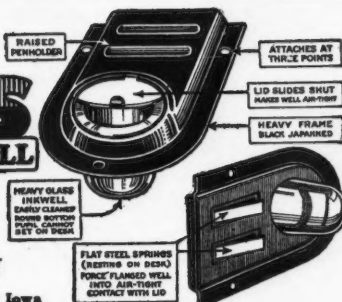
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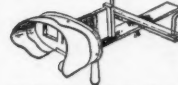
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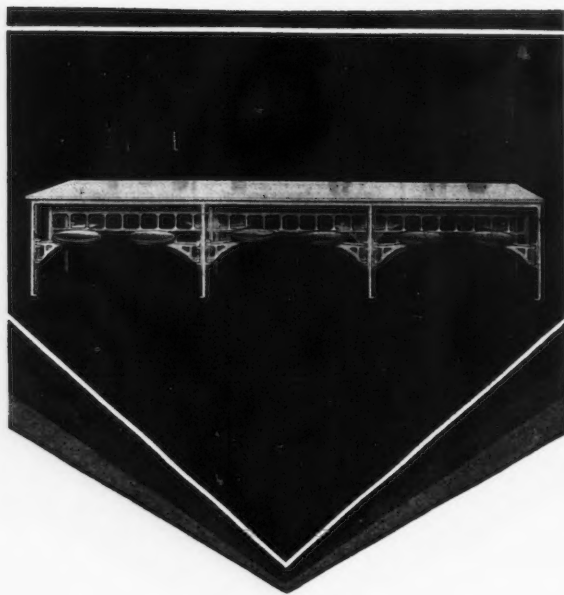
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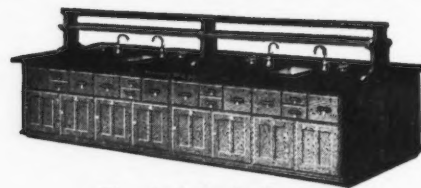
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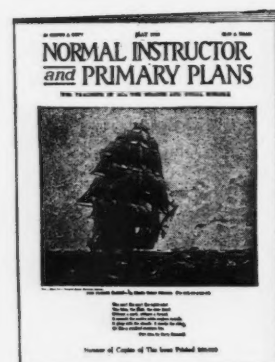
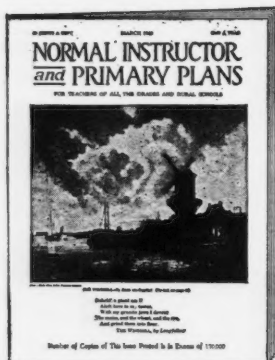
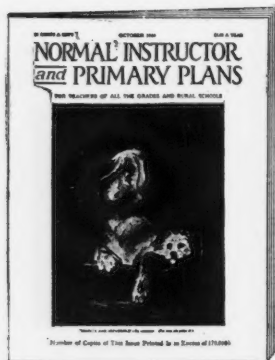
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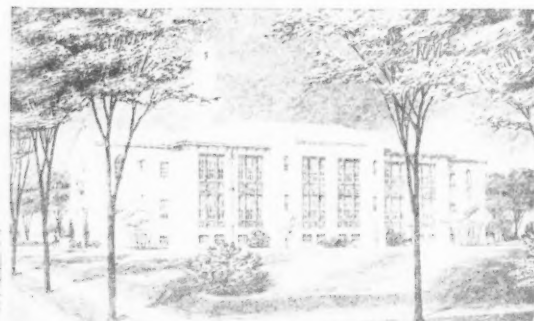


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